Missionary Herald

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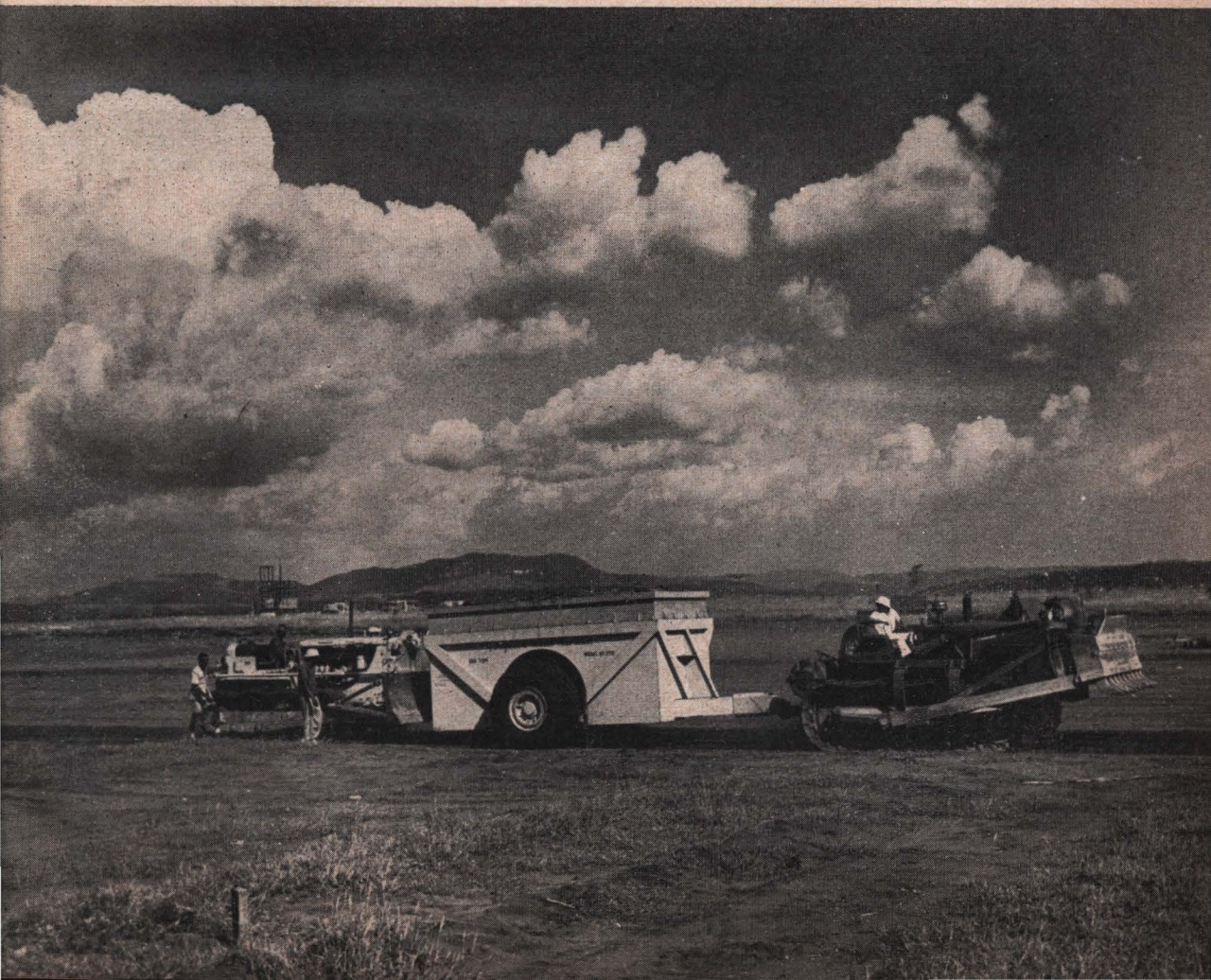
OF THE BAPTIST MISSIONARY SOCIETY



Facing the Future

THERE is on the next page of this magazine an important statement issued jointly by the General Committee of the Society and the Council of the Baptist Union. It is a statement worthy of careful reading. Its theme is that of closer co-operation between the Society and the Union. That the closest co-operation is desirable no one will deny ; how close co-operation is to be achieved is not easy to decide. As the statement points out, there are difficulties and complications not always realized in the country. They spring partly from the history of the two bodies and partly from the different natures of the tasks with which the two bodies have been entrusted by the churches.

There are many reasons why at the present time interest is being focused on the question of the relation of the Society to the Union. They can perhaps be roughly classed as ideological and empirical. In ecumenical circles there has been much discussion on the obligation of the Church to be itself missionary, and in such circles the view is widely held that ideally there should be no need for a missionary society. The difficulty is, of course, that there is no such thing as " the Church " in the sense of a single organized entity which can send out its missionaries. In this world we have not the Church, but churches. It is not correct to think of the Baptist Union as a church, and certainly not as the Baptist Church in Britain. It is, as its name indicates, a union of churches, associations and individuals. In its make-up it is not unlike the older B.M.S., a society of churches and individuals. The difference between the two lies essentially in the tasks for which each came into existence. Through the Baptist Union the churches co-operate together for the welfare and strengthening of the churches of this country ; through the B.M.S. they co-operate together to fulfil their obligation to proclaim the gospel and strengthen the churches in lands overseas. Both tasks are necessary tasks of churches ; no church can live to itself and still be a Christian church. The Church of Jesus Christ, of which a person becomes a member on profession of faith and baptism, is much larger than the local church.

ONE of the practical considerations which give rise to interest in this question of closer co-operation is that of what is often described as " the multiplicity of appeals." The Baptist Union issues its appeals for the Home Work Fund ; the B.M.S. is always appealing. Then, of course, there are the appeals of other societies, the Bible Society, Christian institutions of all kinds, and philanthropic societies, apart from the needs of the local church itself. Can we wonder at the criticism : You are always begging for money ? It is interesting, by the way, to note that this criticism and the complaint about the multiplicity of appeals come usually from those who give little and seldom and therefore are not really affected. But the problem is there and must be recognized. Both the B.M.S. and the Union have full sympathy with the churches in their present difficulties. But is not " multiplicity " rather a strong word to use of *two* appeals, one for the work of God at home and the other for the work of God overseas ? Is it not necessary for a church at times to scrutinize its giving and discipline itself so that what it gives it gives in such a way that it may be used most effectively ?

If only all members of our churches and congregations gave worthily, the needs of the Home Work Fund and of the B.M.S. could readily be met ; indeed, it would be possible then to contemplate improvement and advancement both at home and overseas. Surely it is not beyond the capacity of a denomination of 332,187 church members, apart from adherents, to raise the sum of £300,000 a year for corporate work outside the work of the local church ?

ONE danger which is present when there are discussions on closer co-operation is that differences between the two bodies concerned are exaggerated. The B.M.S. and the B.U. are not so separate as they seem. They represent not quite the same, but very much the same constituency. The Secretary of the B.U. is an ex-Chairman and a present member of the General Purposes Committee of the B.M.S. The General Home Secretary of the B.M.S. had a long and honourable record as a pastor of one of our leading churches and as a member of the B.U. Council before he took up his present office, and is now a member of the General Purposes and Finance Committee of the B.U. The Treasurer of the B.M.S. is the Chairman of that same General Purposes and Finance Committee—and so we could go on. The B.M.S. is interested in and concerned about the work of the B.U. The B.U. is interested in and concerned about the work of the B.M.S. (indeed, one of its original stated objects was to support the B.M.S.). No doubt there is more to be done, and closer co-operation can be achieved. When the work of preparing

for and holding the great Baptist World Alliance Congress in London in 1955 is over, both bodies will address themselves to the question.

IN the meantime we have this call to the denomination by both bodies, believing themselves to be guided by the Holy Spirit, that we should have a fresh vision of the urgent needs of Christ's Kingdom at home and overseas. This sentence at the opening of the statement, brief though it is, is the most important of all. Changes in methods of administration and in organization will be of no avail if we lose sight of the urgent needs of our times and of our obligations as followers of the Lord Jesus Christ in relation to them. As we face the future we must do so as persons who are dedicated to Him and to His work, and as those who regard such wealth and talents and energies as they possess as held in trust for Him to be used rightly in His service. More complete committal personally, more responsible stewardship—these are the prior needs at the present time.

The Baptist Union and The Baptist Missionary Society

THE members of the Baptist Union Council and the General Committee of the Baptist Missionary Society feel it laid upon them by the Holy Spirit as a joint responsibility to call the whole denomination to a fresh vision of the urgent needs of Christ's Kingdom at home and overseas.

They realize with deep thanksgiving that the Baptist churches of Britain, as gathered communities of believers, are carrying with great courage heavy local burdens as they seek to witness for Christ and His Kingdom in their immediate vicinities ; but they would remind the churches of the national and world-wide aspects of their Christian discipleship.

The Baptist Union and the Baptist Missionary Society have undertaken considerable responsibilities on behalf of Baptists. Both organizations have to do their work in a changing world, and one in which new needs are being made apparent and new patterns of relationship are emerging between the Christians of different lands. The Council of the Union and the General Committee of the Society recognize the desirability of closer association in their common tasks. They believe that a closer co-ordination of their policy, witness and service is made necessary by many different factors. They find themselves increasingly challenged by the vision of a denomination whose churches recognize much more clearly than at present that missionary activity at home and abroad is integral to the life of each and every church.

THE Missionary Society and the Union have each a long and notable heritage of separate existence, though there have always existed between them close and cordial relationships, both corporate and personal. Their constituencies, though largely the same, are not exactly coterminous. They stand in somewhat different relationships to the Baptist Unions of Wales, Scotland and Ireland. Their polity and organization are not the same, for their relationship to ministers and missionaries differs and their respective financial responsibilities are determined by varying factors and circumstances. When, in the 1930's, negotiations took place for the establishment of joint headquarters they proved abortive, and there is record of earlier proposals for closer union which did not find acceptance. If we are being led by the Spirit of God, however, the right way forward will be found, but in the nature of the case it cannot be an easy road.

THOUGH convinced that consultations regarding closer relationships cannot rightly long be delayed, the Council and the General Committee are, however, constrained to call the attention of the denomination to the heavy responsibilities which face British Baptists in the implementing of their invitation to the Baptist World Alliance to hold its jubilee Congress in London in July, 1955. They believe it would be unfortunate if, until that is passed, the mind of the denomination were distracted by complicated and delicate negotiations.

Accordingly, the Council and the General Committee call upon churches and individuals to pray for the fuller effectiveness of both the Baptist Union and the Baptist Missionary Society as agents of God's continuing purpose and for clear guidance as to the way forward ; to seek to cultivate to the full and at all levels a spirit of co-operation in the work of the two bodies ; and to meet the current financial needs of both the Union and the Society in such generous fashion that they may more adequately fulfil their present commitments and be able together to go forward.

A Medical Mission at Work

THE CHALLENGE OF THE PRESENT OPPORTUNITY

By STANLEY G. BROWNE

IN many quarters the basic assumptions underlying medical missionary work are being subjected to scrutiny in the light not only of our Lord's commands, but of the disparity between our resources and the fleeting opportunities that to-day confront the Christian Church in many lands. There may be a gnawing suspicion that medical missions have not always pursued policies leading to an extension of the Kingdom commensurate with their altruistic example and their cost. Converging lines of argument stress both the urgency of the task in its setting of unpredictable nation-wide changes, and the necessity for statesmanlike deployment of all available forces if medical missions are to fulfil their rôle in the total missionary enterprise.

Gone are the days of rugged individualism, of independent effort that had in it much of philanthropy and little of Christ. The mission hospital cannot be isolated from the Church, the growing indigenous Church, " the great new fact of our time " ; it must be, and must be seen to be, a necessary feature of the Church's commendation and exemplification of God's infinite concern for men everywhere. Nor can the mission hospital become isolated from the community it seeks to serve, structurally and hygienically holding itself aloof from the surrounding squalor that it does little to mitigate or to prevent.

AT Yakusu we have sought, through a medical service closely knit with the growing Church and with our non-medical colleagues, to bring individuals to the Saviour and influence the whole community for Christ. Practically this is done by providing as good a service for the sick as we can, and by persistent efforts to raise the whole standard of hygiene in the area entrusted to us.

Dr. Browne and two infirmiers

This, indeed, should be the distinctive and unique contribution that a mission hospital can make—an integrated service in which curative skill is blended with a healthy discontent with the environment that produces inevitably so much preventable disease ; and in which indigenous Christians are trained in their turn to heal the sick and to prevent sickness. If the whole service can be imbued with Christ's spirit and compassion, and if patients and primitive villagers detect no incongruity in this dual rôle of medical worker and evangelist, then we shall have captured something of the wonder and the thrill—and, perchance, the success—of the twelve and the seventy as they set off on the first medical missionary journeys recorded in the Scriptures.

Opportunities exist in Congo as never before—in evangelism, with open doors in quiet villages, in newly-developed plantations, and in towns springing up mushroom-like in every province ; in education, where schools reaching after new standards of efficiency (with official encouragement and subsidies), are crowded with Africa's eager youngsters ; and in medicine, where an enlightened Government welcomes our co-operation in the medical supervision of an area, the treatment of lepers, and the training of medical auxiliaries.

THUS, from our " Jerusalem " at Yakusu, with its central hospital and training schools, we reach out to " all Judea and Samaria "—the needy district entrusted to our care, where we have a score of rural dispensaries, each strategically situated in the village of a local chief, and each manned by a medical evangelist trained at Yakusu in matters medical and spiritual. To each dispensary are attached several satellite treatment centres in surrounding villages, and an infant welfare clinic. The dispensaries are visited monthly by a Yakusu doctor, who tries on itineration as on the central station to " preach the word " and " heal the sick," and " encourage the souls of the disciples."

We also think of " the uttermost part " of Congo as we train men (and a few women) from twelve different missions and twenty-five different tribes

as medical evangelists, those who will go where we and other Protestant missionaries cannot go, who will man village dispensaries, day in, day out, where missionaries can merely stay overnight, and who will preach the Gospel in native idiom and by personal testimony in persuasive fashion denied to the "foreign" missionary. It is not always easy to coax clumsy black fingers into delicate helpfulness, or to instil medical lore into curly black heads, but we are convinced that this training work is our most valuable contribution to Protestant missionary strategy in Congo to-day.

READERS of the MISSIONARY HERALD know something of the opportunities now confronting us as we treat lepers with the newer drugs now placed in our hands. Opposite Yakusu we have a family of over a thousand lepers to care for in the name of Christ; research is proceeding along several promising lines: lepers are being cured and converted. All infectious lepers in the district will be isolated within the foreseeable future, and ceaseless efforts are made to conquer the "lacks" that make a community an easy prey to this disease: lack of hygiene, lack of adequate diet, lack of full health. With Government encouragement and the invaluable help of trained African workers (two of whom would have been in their graves now but for the new drugs) we are trying to cure and to prevent, to treat the sick and to commend the Gospel, to show the way and to train others.

How shall we describe the ideal after which we strive in the medical missionary enterprise of to-day as it faces these unparalleled opportunities?

Medical Training Class at Yakusu

Integration?—ugly vogue-word. Dovetailing?—picturesque, and better, since it recalls our Lord, and the Nazareth workshop. Perhaps the best is the simplest: "And he said, Wilt thou be made *whole*?" The patient in hospital bed, the leper under treatment with the new drugs, the primitive villager bound by fear and superstition, underfed and unhealthy—they all need *wholeness* of body and of spirit, and many more could find that *wholeness* in our Saviour Christ if only *we* were more grateful, more faithful, and more prayerful.

Balurghat

By HAROLD GRIFFITHS

HITHERTO Balurghat was a sub-station of Dinajpur, but with the advent of political independence in 1947, resulting in the Dinajpur field being divided into two distinct sections—one in East Pakistan and the other in West Bengal—it became very obvious, with the increasing difficulties of administration, that we should have to form two District Church Unions instead of one. This was done in 1952, when Balurghat became the new Headquarters of West Dinajpur Baptist Union in West Bengal and Dinajpur town became the Headquarters of the East Dinajpur Baptist Union in East Pakistan.

A new bungalow is being erected in Balurghat for the missionary who will supervise and direct the work of this new Church Union; and Mr. and Mrs. Green may rest assured of our prayers and good wishes in this new enterprise with its great opportunities.

THE point of focus in West Bengal will, in some ways, differ from that in East Dinajpur, for now, with the additional advantage of a mission station right up in the front line, our friends and colleagues will be better able to concentrate on work amongst the Aboriginals, who form a large proportion of the population in that area.

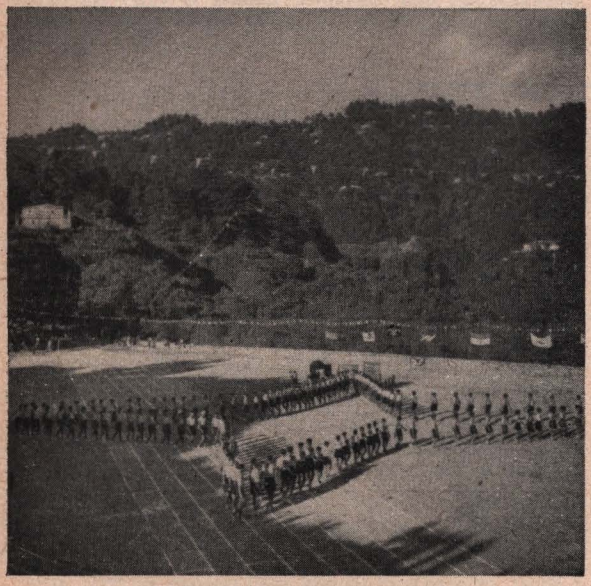
Whilst all these Aboriginals continue to respond

readily to the Gospel, the Mundars have all along demonstrated greater ability in understanding the Christian Message and have done much to spread the Gospel to the Santals as well as amongst their own people. This has been manifested time and again by the zeal of our Sangha Evangelist, Mr. Sanika Surin, and a few others—not all paid workers of the Mission—who have brought large numbers to the knowledge of Jesus Christ as the Saviour of the world. Quite recently, too, our Mundar friends have, on their own initiative, started a High School in the village of Kalikapur, immediately across the river from the new Mission bungalow.

Wynberg-Allen Founders' Day, 1953

By CHRISTINE E. THOMAS

THERE are few of us who need any introduction to the Wynberg-Allen Schools, Mussoorie, where for the past thirteen years our friends and colleagues, Mr. and Mrs. Biggs, have served and laboured with a true love and loyalty. But we do not often get news of the work being done in these two schools where Anglo-Indian and Indian girls and boys—over 350 in all—are given all the opportunities of an English public school education and from where many have passed out to take up positions of importance and responsibility in many parts of the world. The true worth and value of these schools lies not merely in their educational facilities or results, but rather in their high spiritual and moral standard and the real Christian influence which is the very foundation of all that is taught and lived out in the daily programme of the school life.



P.T. Display at Allen School

There seem to be many " high lights " in the schools' calendar, and one of the great days is Sports and Founders' Day, which is held on October 8th each year: this year the 65th Founders' Day was celebrated.

OCTOBER 8th, 1953, dawned clear and still over the hills of Mussoorie, and by ten o'clock there was not a cloud in the sky, and the hills lay bathed in a mystic glow as many wended their way to Wynberg, where, in the spacious hall, the Founders' Day service was held. The girls and boys, staff, parents and many visitors filled the body of the hall while the Schools' Committee members sat on the platform. The service was very beautiful, and one of the most impressive and inspiring services I have attended for a long time. The notes of thanksgiving and re-dedication were uppermost in the scripture readings, prayers and singing, while the address given by Canon Burgoyne, Principal of Woodstock School, was both invigorating and challenging. Canon Burgoyne based his message on 2 Timothy ii. 5 : " Study to show thyself approved unto God, a workman that needeth not to be ashamed." The message with its challenge gripped us all, while it seemed a special message for those girls and boys who have already accepted Christ as their Master and for those others who so soon will be leaving school and going out into the world. During the service Mr. Biggs read out messages of greeting from old students and friends now scattered in many parts of the world and Mrs. Burgoyne cut the huge birthday cake.

BUT the service, with all its beauty and inspiration, was not the end of Founders' Day, for in the afternoon and evening the annual sports took place down at Allen School playing flat (see photo). Not many schools are situated in such glorious surroundings as Wynberg and Allen Schools are, and still fewer schools can boast such

a grand playing flat as they have at Allen. The flat itself lies on the ground level, and then from two sides the ground rises in terraces up towards the school buildings. These terraces form a natural amphitheatre rising up from the flat and excellent positions for the many spectators of the sports events. By 1.30 p.m. all was set for the opening of the sports ; Wynberg girls and Allen boys were waiting eagerly for the start, while many visitors were already seated and sharing in the general air of excitement. The whole organization of the sports was truly excellent and the standard of proficiency in the various events was high. There was the usual enthusiasm and excitement that is inevitable at such a function, especially when the House relays were being run, and all the various races and events were run off without a hitch or accident. One thing was very evident and was commented on by not a few visitors, and that was the grand spirit of sportsmanship amongst all the students who took part in the sports events ; even the unsuccessful were among the first to rush up to the winners to congratulate them with a friendly pat or encouraging word.

Tea-time provided a short break and over 250 visitors partook of a very enjoyable and welcome tea.

Allen School, Mussoorie

IMMEDIATELY after tea the event took place which to me was the most impressive event of the afternoon—the march past. It is almost impossible to give any true and adequate account of this event. Girls and boys took their positions in the flat in their various school houses, the respective house captains leading their houses, and immediately behind the captains the house banners were carried. These banners were the design and work of the respective house students and were really beautiful. The formation completed, the head boy of Allen School took the lead, holding aloft the school flag with its motto—*Excelsior*—emblazoned across it. Then to the steady beat of a drum the slow march commenced. On the lower terrace immediately above the flat Mr. and Mrs. Biggs with the Maharani of Jind stood ready to take the salute as each house marched proudly past and dipped their banner to salute. The rhythmic movement, dignity and proud bearing of every single student was beyond description and most impressive.

The P.T. displays by Wynberg girls and Allen boys made a very pleasing change and was followed by the last group of races, the house relay races, and, as can be imagined, these were most exciting and thrilling.

The Maharani of Jind distributed the trophies, and with the announcement of the next day as a holiday, three cheers for the Maharani followed by three rousing cheers for Mr. and Mrs. Biggs, the sports programme was over.

So ended the 65th Founders' Day, a perfect day of happy fellowship and the radiant glow of the setting sun seemed as the blessing and benediction of God over Wynberg-Allen.

A New Tamil Church in Ceylon

By SETH B. STEPHENS

OF the population of Ceylon one-fifth consists of Tamils. Their original home was South India, where to-day there is a Tamil population of over thirty millions. Their traditional religion is Hinduism. Tamils have lived in Ceylon, alongside their Buddhist neighbours, who form the greater number of the inhabitants of this island, for over 2,000 years.

Rev. S. M. Edward

Like all other Christian denominations, the Baptist Church in Ceylon is glad to count among its brethren a fellowship of Tamil believers. They number a hundred members, drawn from forty families. How this community became a church, now at last possessing a building of its own, was told at the dedication ceremony of the new Tamil church in the address of the secretary, Mr. L. F. M. Samuel, as follows :

" Thirty-seven years ago, during the first World War, three persons met at the Cinnamon Gardens Baptist Church, Colombo, under the chairmanship of the Rev. J. A. Ewing (they were Tamils from the American Baptist area in South India who had settled in Colombo). The history of the Colpetty Tamil Baptist Church had begun. The B.M.S. undertook to support the Rev. Mr. Jacob as their pastor. On his death in 1922 the Rev. S. M. Edward, the present minister, started his work in this section of the great Master's vineyard. The very next year the idea of building a permanent place of worship was conceived in the mind of the pastor, and the gifts given at the Harvest Festival formed the nucleus of the fund. The ensuing years were times of hardship and struggle which would have daunted a less devoted man. During the second World War the pastor and his family became the victims of a merciless landlord.

" AT this point the B.M.S. stepped in with a gift of Rs. 50,000 (£3,500), which represented the Ceylon share of the Ter-Jubilee Fund. In March, 1946, a house and garden were bought in the centre of the district of Colombo, where our Tamil brethren live. The desire to have a church building of their own received fresh impetus from this benefaction. The building fund, which stood at Rs. 3,500, increased in one year to Rs. 14,000 by means of collecting cards and the gift of a month's salary from the church members.

" With a sum of Rs. 17,500 in hand the first sod was cut on November 26th, 1949. Hardly had the building reached the height of two feet when there came a blessing in disguise ; the contractor defaulted. The consequent delay of two years helped to settle the foundations solidly. Though ignorant of civil engineering, the pastor rose to the occasion and took over, thus cutting out completely the contractor's profits. Individual donations ranging from a few rupees to Rs. 3,000 began to flow in. Finally a contribution of Rs. 10,000 from the Kandy Presbyterian Church made the completion of the building possible, with a balance in hand."

Interior of New Church

THE dedication service held on April 4th this year was preceded by a service of thanksgiving in the pastor's residence which had served as church and home for seven years.

A procession then proceeded to the new gleaming white church where the Rev. T. W. Allen opened the main door and friends and ministers each opened other doors with the formula, " I open this door in the Name of the Father, the Son and the Holy Ghost. Amen."

As we entered the church our eyes fell on some of the unique features, at least for Ceylon. While the pulpit was placed on the right, the communion table stood in the centre, enclosed by a communion rail. Behind the table was built an open baptistery, so designed that candidates would enter and leave by concealed passages leading to the vestries. Above the baptistery were the words, " One Lord, One Faith, One Baptism."

The Rev. S. M. Edward, pastor of the church, is distinguished not only as a minister and a builder, but as a singularly able evangelist. For thirty-one years he has conducted open-air evangelistic services twice a week throughout the city of Colombo, visiting prisons and hospitals until he was debarred from the two latter spheres by Government restriction. At present, working with a band of zealots drawn from several Christian denominations, he conducts evangelistic work at twenty different centres of Colombo preaching in English, Tamil, Malayalam and Sinhalese, according to the nature of the audience. Centres have to be changed often owing to competition from Buddhist preachers who start rival meetings.

SINCE he began work thirty-one years ago Mr. Edward says that he has had at least thirty converts from Hinduism, an impressive record in a country where conversions to Christianity are nowadays counted in ones and twos and where evangelistic work in other quarters has been brought to a standstill. Unlike Buddhists, thinks Mr. Edward, Hindus, because they believe that there is a God and are familiar with the idea of Incarnation in their ancestral faith, accept the Gospel of Jesus Christ the more readily. The story of Sabbiah is typical of Mr. Edward's work. This Hindu came to the Tamil pastor saying that he had heard him preaching at one of his open-air services two years previously and now desired to accept Christ. The Rev. S. M. Edward, who is our only Tamil worker, is approaching retiring age. His son, David, now at Serampore College, in training for the ministry, will be his successor ; but there is great scope for more workers among Tamil people. It is said that wherever missionary work has been begun among Tamils, it has prospered. In the providence of God there may one day be a Tamil Baptist community as large as our present Sinhalese Church.

New Church at Colpetty

FROM FAR AND NEAR

Agricultural News

MR. DAVID STOCKLEY writes :—

The Girls' Boarding School here is situated on quite a bit of land. Miss Biswas, the Headmistress, has asked me to farm the land for the school. I find this arrangement useful because I now have somewhere where I can profitably let off steam. I spend a little time with the few men we have working on the compound and am learning how they go about the work out here and am imparting to them something about planting plants in straight rows, the use of fertilizers and compost. We have introduced a Government metal plough which ploughs deeper than the stick they usually use and which also turns the earth over. We have also purchased a wheel-barrow from Chittagong to move cow dung from where it is made to where it is needed. It is a great treat to see these simple tools treated with wonder, respect and care. We are also purchasing cow food, fertilizer and improved seed at subsidized prices from the Government. That these things are available here may surprise you. I think the agricultural situation here in East Bengal may be summed up like this. The Government has a number of quite well trained folk, both in Animal and Crop Husbandry in the Agricultural Department of each district. But there seems to be a gap between these fellows and the millions of illiterate farmers who as far as their farming is concerned are on the bottom rung. Serious trouble with their paddy or stock and they go under. These folk are the sort we meet every day about our work in the district. I feel at the moment I can do a lot in letting the folk know just what is available for them and in getting the experts to the right place in the right time.

Christians and the United Nations

THE following statement was adopted by the British Council of Churches at its half-yearly meeting on October 21st :

> The United Nations needs and deserves the discerning and active support of Christians. The valid purposes of the Charter can be served neither by Utopian illusions nor by irresponsible defeatism, but only by the constructive support of all people of goodwill. The tremendous task of developing effective international machinery cannot be performed within a few years, but only by the patient and cumulative effort of generations. To aid in this task is a Christian duty.

Dr. Clow outside the Mission House with Rev. J. Sutton and the new van for service in Malaya

The churches can do much to maintain and spread interest in the United Nations and its related organizations, particularly in their endeavour to fight ignorance, want and disease, to create a common mind on the subject of human rights and to provide services essential for refugees and migrants. On these and on more general grounds it is most desirable that the United Nations Association should include in its membership many who will endeavour to bring a sense of specifically Christian responsibility into the field of international organization.

We therefore call on Christians everywhere to study, pray and work for a better fulfilment of the purposes of the United Nations Charter.

Visiting the Villages

DR. DONALD McLAREN reports from Udayagiri in the Kond Hills: The Hospital Evangelist Team had a number of encouraging visits to Hindu villages before the rains, one to Gatungando, where we have a live church, was especially memorable, and at night in one of the streets hundreds gathered to see filmstrips and to hear the Gospel. The rains have been heavier this year than for many years. The people were able to plant many fields which normally lie fallow because of lack of water, and this year many had not enough seedlings to go around—all this brings hope of a bumper harvest in December. Despite the bad weather, hospital has been as busy as ever and just now as I write everywhere is overcrowded.

An Unsolicited Testimonial

MISS D. M. PHILCOX writes from Gaya :—

An Indian friend was travelling in a train recently and overheard a conversation between two young girls. They were discussing their schools and one said: "My father says he is going to send me to the Mission School for a couple of years as he says I shall be well taught there and, having a good foundation, I can go on to the High School later." The other replied: "Yes, I too think that it is best to go to the Mission School." There was more conversation on these lines and presently my friend asked the girls to which school they were referring and they replied: "The Gaya Mission School". It is encouraging to have these tributes from time to time.

First "H. L. Hemmens" scholar

IN consultation with the B.M.S., the Council of the Men's Movement decided to make the first award of the "H. L. Hemmens" Scholarship to Mr. Roy D. Robinson, B.A., of Aylesbury, an accepted candidate of the Society now studying at St. Andrew's College, Selly Oak, Birmingham, in preparation for work on the Congo field. The Scholarship Fund raised as a memorial to Mr. Hemmens now amounts to just over £900. This capital has been invested and the interest only is used for the awards. The fund is still open, it being hoped to increase the capital still further.

Roy D. Robinson

Building at Quibocolo

REV. W. D. GRENFELL reports:

I had been getting things ready for Mr. Mitchell—wood, cement, etc., and had begun to make cement blocks. When talking things over, we felt that we should go ahead and do what we could ourselves. The big problem was that if I stayed on the station doing the building, our itineration work might suffer. However, we hope this will not be so, and the women members of the staff are going to make a special effort to cover most of the districts. The Machados, too, will go out during the school holiday in July. The new buildings for the medical work were given priority, for the grass huts all need rebuilding. We have levelled the site just above the present adobos building in order to keep on B.M.S. land.

We have had all hands on the job these last three weeks, for Miss Cuff is away itinerating in the Damba area. She will see a big change when she gets back next Saturday. We have also made a start on the repairs to the church. The whole roof has to come off and completely new woodwork put in. I fear we will need a lot of new roofing sheets, and, if so, the £150 we have to do the job will not go very far. I think we should make a proper job of the work while we are about it.

One big problem is getting workmen, for the local copper mines claim every available man. Mr. Mitchell was hoping to bring through his own gang of workmen. However, we will do what we can with the men we have, though, of course, with fewer men the job takes longer. Perhaps I ought to add we have no lack of boys to help. When it comes to moving earth, getting sand out of the river, and such like, a gang of boys can do as much as a gang of men, and much cheaper, too. The boys are schoolboys and, therefore, part time, and the money they get is of help to them in buying their school books.

So that is the position on the Quibocolo front.

Missionaries' Literature Association

IT is with pleasure that the Baptist Men's Movement announces that the Rev. W. E. French, B.Sc., formerly a missionary of the Society in India, has accepted appointment as Honorary Secretary of the Association. His address is:

15, Lovedean Lane,
Horndean,
Hampshire,

and he will be very willing to receive offers of service or give further particulars concerning the work of the Association in seeking to supply papers and periodicals to missionaries and pastors overseas.

A Reminder

NOMINATIONS for the General Committee must be received by the Officers not later than 31st January. They may be made by Members, Churches, Auxiliaries, Associations, the L.B.M.U. and the Baptist Unions.

New Books

Everyday Life in the New Testament Times:

By A. C. Bouquet

B. T. Batsford, Ltd. 15s.

HERE is a fascinating book written in a popular style, gathering together material which hitherto had to be sought out in many learned works. Dr. Bouquet reminds his readers at the beginning that it is not really long since the Christian movement entered the world and that the world of Christ's day was not so different from our world as is sometimes imagined. He makes his work more interesting and relevant by pointing out constantly parallels between New Testament times and our own. He describes how ordinary people lived in the first century, the kind of houses they lived in, the clothes they wore, how they travelled and communicated with each other, their meals and schools and places of worship. No one can read this book without gaining new insight into the meaning of many New Testament passages. And in an epilogue the author challenges his reader to face up to the tremendous significance of the revelation of Jesus Christ.

The book is well illustrated with maps and photographs of Palestine to-day and objects which have survived from the first century, and by many line drawings by Marjory Quennell. Altogether it is splendid value for money and an invaluable aid to all preachers and teachers.

What Baptists Stand For:

By Henry Cook

Carey Kingsgate Press, Ltd. 8s. 6d.

THE constant demand for this book on Baptist principles has made necessary a second edition. Parts of it have been revised in the light of more recent writing on the subjects concerned, and a useful bibliography has been added. In style and format it has been considerably improved. The book deals with the Baptist attitude to the Scriptures, the nature of the Church, the meaning of Baptism and the principle of liberty, and in so doing takes into account current controversies concerning Reunion, State Establishment, the Ministry, and so on. It is a book which all Baptists should read and study.

The Approach to the Old Testament:

By G. Henton Davies

Carey Kingsgate Press. 1s. 6d.

THIS inaugural lecture was the first to be delivered from the newly-created Chair of Old Testament Studies in the Faculty of Theology in the Durham Colleges of the University of Durham. In it he discusses the new approach to the study of the Old Testament with special reference to the unity of the Bible, the significance of the settlement in Canaan and of the idea of the Divine Presence.

Fellowship in Prayer

Based on the Prayer Calendar

January 1–2.—THE SOCIETY IN THE NEW YEAR. On New Year's Day at 11 a.m. there will be the Annual Prayer Meeting in the Kingsgate Church when the needs of the Society will be the subject of prayer. Pray especially for the officers as they face the problems and tasks before them.

January 3–9.—THE CHURCHES OF OUR OWN COUNTRY. There is much cause for thanksgiving when we reflect on the work of the churches at home. Faithful witness to the Gospel has been maintained, generous gifts have been given to the work overseas, young men and women have come forward to volunteer for missionary service. But there are many things for which we ought to intercede. Let us pray especially that new life and power may come to the churches in 1954.

January 10–16.—CALCUTTA. This great city in India is an important commercial centre teeming with life. Pray for those who work there in our name—the members of Headquarters staff, the great Mission Press, the Ballygunge United Teacher Training College, the United Girls' High School and the Students' Hostel.

January 17–23.—BAPTIST CHURCHES IN CALCUTTA. In this meeting-place of many nations our Baptist churches minister to Europeans and to those of many other nationalities. Pray for the Carey Church, the Howrah Church and the Lower Circular Road Church. Remember, too, the Bengal Baptist Union, its missionaries and its churches and the Boys' School at Bishnupur in which our Society co-operates with the L.M.S.

January 24–30.—SERAMPORE COLLEGE. This college, founded by William Carey, has a great record of service in the training of leaders for the church in India and Pakistan. That important work still continues, and Serampore influences many other colleges in different parts of India. Pray for the members of the staff, and especially for those for whom the B.M.S. is directly responsible.

Serving the Lushais from Kotagiri

By EDITH M. CHAPMAN

IT would be difficult to find a friendlier town than Kotagiri. As soon as we arrived all sorts of people of different races and creeds began to make friends with us. Then, when the season began in this hill resort, we made the interesting discovery that folk from all over the world came here for holidays—some missionaries, some not. Quite unexpectedly we found ourselves a centre of attraction. Most of you know that some of our adopted children are here with us. As we walked about the town and attended the Sunday services we were recognized as "foreigners" to this part of the world. The girls' features and dress declared them Mongolians (Burmese, Japanese or Chinese, people guessed). We were frequently questioned and comments were made on the girls' hand-woven cloths and the beautiful bags we carried.

Soon visitors came to call, and before long we were inundated with them. They came to see the Lushai weaving—specimens of work done in the girls' schools which we had brought with us—the curtains, cushion covers, table-cloths and runners with which our house is adorned, and the actual process of the weaving demonstrated by the girls. Some weeks we had visitors every day and always they stayed two hours or more.

A Lushai Family

THERE was much to see and admire and many questions to ask. Some found it so interesting that they came again and brought others with them. I was asked to speak at various places and sometimes to take specimens of weaving with me. Many found the wonderful story of how God has led the Lushai people from headhunting to the Hallelujah Chorus an inspiration. Some non-Christians and some who were even anti-Christians were deeply interested, and acknowledged that something very worthwhile had been achieved amongst these Animistic Lushais. Actually seeing our girls, and knowing they were born of illiterate Animistic parents, and that their grandfathers were headhunters made much more impression than just hearing about the work.

Our children are very friendly, natural, free and unself-conscious, and folk are much impressed by them and their learning. We had many invitations out with all the family and enjoyed several picnics with friends. Our visitors came from all the continents except Africa, and from so many different countries that we lost count of their number. You can imagine what an interesting and joyful time we have been having. We have also invited some of our new Badagar friends, and they have come to us. This gives us special pleasure. The Badagars are a hill tribe people who live in villages around here. They remind us very much of our dear Lushais. Some of you may be interested to hear more of them at some future time. Twice during the past months we have had a school excursion in our compound. Two local elementary schools asked permission to come and we were very glad to lend our woods for this purpose. The children delightedly entertained us with South Indian singing, games and dances. We gave demonstrations of weaving, showed Lushai curios, and, through an interpreter, talked about the Lushai country and people. The children were as interested as adults always are.

THE Lushai story does lend itself to telling, and I have told it so many times these past months that I have been more thrilled than ever before to realize the wonder of what God has done in the South Lushai Hills during the fifty years of the Baptist Missionary Society's work there. We have had letters from visitors after they have left Kotagiri telling us what an inspiration the story of the Lushai work has been to them. Visitors will come every year. Some will be those who have already visited us, some will be new-comers ; next year Kotagiri will have a language school for new missionaries. We should value your prayers for us that we may make the fullest possible use of the opportunities God is giving us here. Please pray also for our children.

Lalziki, the first God gave us, is now in Aijal, the capital of the Lushai Hills. She is to be principal of the new Government Basic Education Centre to be opened shortly. She is also the only woman member of the autonomous District Council which is now responsible for the government of the Lushai Hills.

Lalhlute is with us here. You will remember she is deaf and not quite normal. She helps in the house and weaves. Folk are amazed at the beautiful weaving she does.

Zolute was brought to me at Darzo in 1936. She was the baby none thought could live. She is with us here this year only. She hopes to return to Lushai to train as a nurse. She is very useful indeed in helping in the house, and in the entertaining of our many visitors.

Lianzuali is at High School in Calcutta. She comes home here for the holidays. We are considering transferring her to a school at Coonoor so that she can be nearer. She shows every promise of being a capable leader when she is trained.

Rohuzi is only eight years old. She is attending a small kindergarten school near by and is doing well. We wonder whether to send her to Coonoor with Zuali if she is transferred there. We are praying much about the right schools for these two children.

Lalilhuni is two years old. She is one of the most attractive toddlers it is possible to imagine. Folk say you could not have a more fascinating child. Through her we have made many contacts with people of all ranks. We believe she is capable of much, and can be of great use to God in the future if we train her wisely. You know we have brought all these children up from tiny babes. They have been much used in our work in Lushai because of your prayers for them. Will you pray that God will continue to use them here now and in the future wherever He may send them ?

I HAVE just finished revising one of the Lushai Graded Sunday School lesson books for juniors, and expect to do another later on. I hope next to complete the Domestic Science Reader 3 for use in the middle schools in Lushai. Readers 1 and 2 already published are much appreciated. A great deal of material for Reader 3 is prepared. Some of our Lushai women teachers helped with this before I left.

I rejoice that during this year I have been given opportunities of serving Lushai still. Some of us have always believed that the Lushai tribe was called by God for a special purpose, and that it might one day be used for His purpose beyond the borders of the Lushai Hills. To make known as widely as possible, especially in India, the story of what God has done in those hills in two generations, seems to us as much a responsibility as a privilege.

ACKNOWLEDGMENTS

(To 25th November, 1953)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : " Seren," 1s. ; Anon., £2 ; Anon., Cardiff, £1 ; Anon., £1 ; Anon., £1 ; L. M. C., £1 ; An Unprofitable Servant, £2 2s. ; " Your Father Knoweth," Work in Yakusu, Stanleyville, £100 ; Anon., £1 ; " Carry On," 2s. 6d. ; Miss L. John, " In Memory of Mrs. Keene," £1 ; Anon., 10s. ; " A Lover of B.M.S.", £2.

Women's Fund : Anon. (for Horse and Cart for Miss Pitman), £5.

Medical Fund : Anon. (sale of ruby and diamond ring), £10 ; Anon. (for Leper Work), £5 ; Miss L. A. Wherrett, in Memory of the Rev. A. E. Wherrett (for the Work of the Leproserie de Yalisombo, Yakusu), £10 ; Anon., £1 ; " In Jesus of Nazareth's Name." 5s.

Gift and Self-Denial Week : Anon., 10s.

Cover Picture : Modern Agricultural Machinery in use in Belgian Congo
(By kind permission of the C.I.D., Brussels)

The Continuing Work in Brittany

By C. HANMER JENKINS

WHEN the minister has to sit back and see others do the job he loves, one of his greatest joys is to receive the *Monthly Message*, or by whatsoever other name it is called, from the churches he has once served.

September was a red-letter month for the writer, for he received four such periodicals, coming from all but one of his previous pastorates.

The News Letter from the old B.M.S. Mission in Brittany is always a special subject of interest, and as there are many friends in Great Britain who were, and still are, interested in the work there, the news is such that is worth passing on.

The work started by the B.M.S. in Brittany, and continued for a century by the Society, is now under the care of the French Baptist Federation. Our Society still forwards a diminishing grant which is partly used to support the old retired workers in the Mission, and partly to finance evangelistic work in country districts. In Morlaix which from the start of the mission was the centre of work, the church has become self-supporting. In the old days, prior to 1926, when the work was entrusted to the French Baptists, the total amount raised locally used to be in the neighbourhood of £40 a year. We read that during 1952 the church raised a sum of no less than £475, a splendid result when one thinks of the forebodings and questionings during the transition stages from a foreign-supported mission to a French Home Church in a Roman Catholic country.

IN the news about the members one reads of old people passing on : the bearded boot-repairer of Morlaix who seemed old when I arrived there as a young missionary ; the workman who had been brought to Christ through the instrumentality of Miss Cave, who was for a time a voluntary helper in the mission ; of the passing of a little child, the great-great-grandson of the colporteur of my earliest days.

Morlaix

One reads of a venture last spring, with happy results, of a tent mission held on the fair ground at Morlaix, an impossibility in the old days.

One has a glimpse of the difficulty of keeping the young people in Western Brittany in the phrase, " Our young people are still dispersed ". How well we knew this difficulty in the old days. There was and is a continual depletion as they go for studies and careers to Paris, and other towns. But what joyous Easters we had when our dispersed used to arrive for the great glad day both from long distances and from our nearer country chapels. There was the Communion Service in the morning, and with it the realization of a growing Christian community, the communal meal afterwards, and the general church meeting.

AMONGST the dispersed we note with gladness that two of our Breton ministers' sons are preparing for the ministry. They are Edward Somerville, a qualified schoolmaster, being trained at Rawdon to offer for service to the B.M.S. for work in Congo ; and Robert, a Dr. Ward scholar who has already won a Glasgow M.A., and is now at Regent's Park, with a view to returning to France as a well-equipped minister. There is the third son, Georges, a student at Rennes, who was baptized by his father at Easter.

There are others among the dispersed who joined with our British youth at Brittany Summer Schools. The keen evangelistic spirit of these Breton young people, accompanied by their sane Christian gaiety, will long be remembered by all who met them.

We thank God for the sturdy little church at Morlaix, for its witness in a wide area around, and when we think of those far-off days of transition, when the last B.M.S. missionary to the continent of Europe returned home, we rejoice that the hopes for the future have been at least partly realized, and we thank God for the maintained and growing witness of our Breton and French Baptists.

Christmas Play at Bembe

By EILEEN MOTLEY

THE afternoon service was really our New Year Thanksgiving service, and we began by repeating the Christmas Play which we had prepared for Christmas-time, and have since given at one of the nearby villages. This was only the first part of the service, for after the Kings had offered their gifts, we had the readings from Isaiah and Revelation. There followed children from as many lands as we could manage costumes for, each bringing a gift appropriate to the country, introducing themselves with a word or two about the land they represented. Each one then knelt at the manger to offer his gift as a sign of his love. We had had geography lessons in school leading up to this, and the children had been terribly thrilled, as perhaps you can imagine, as each day brought new pictures and a new story, more dressing up, and a collection of things to look at which had come from that particular country. Perhaps you can guess how hard it is to keep our house tidy as we would like !

AFTER the children of the world had brought their gifts to the manger we sang *The fields are all white*, and then the children of Congo came with their different gifts to show what they could do—bananas and pineapples and madioca flour, eggs and onions and beans and coffee—a calabash of water and a bundle of firewood. Then everybody, even the babies, come to bring their own gifts to the babe of Bethlehem. It seemed an awful mix-up, and sometimes we could hardly hear the strains of *Give, said the little stream*, which we were singing as they came up. But it was such a joyful time, and eventually everybody was sitting down again. We closed with a prayer of dedication, which ended with the singing of *Thou didst leave Thy throne* by a single voice, with the response softly sung by the crowd—

Come to my heart, Lord Jesus ;
There is room in my heart for Thee.

Gift Service at Bembe

MISSIONARY RECORD

Arrivals

30th October, Miss M. J. Shields, from San Salvador.
3rd November, Miss J. M. Comber, by air from Quimpondo, on special leave.
14th November, Rev. A. E. and Mrs. Sewell, from Upoto-Pimu.
17th November, Miss F. P. M. Russell, from Ntondo ; and Miss M. M. Phillips, from Bolobo.
22nd November, Rev. S. E. E. and Mrs. Payne and three children, from Balangir.

Departures

22nd October, Miss E. D. M. White, for Yakusu.
23rd October, Rev. J. and Mrs. Sutton and two children, for Malaya.
7th November, Mrs. H. Griffiths, for Calcutta, and Rev. H. W. Nicklin, for Bishnupur.
13th November, Miss I. V. Wright, for Udayagiri.
20th November, Miss M. E. Jennings, for study in Belgium.

Birth

2nd October, at St. Helier, Surrey, to Rev. R. A. and Mrs. Crumpler, a daughter, Colleen Patricia Susan.

Marriage

27th October, at Léopoldville, Dr. Michael Charles Spencer, of Yakusu, to Miss Philippa Joan Eldred Crane.

Death

12th November, at Glasgow, Mrs. Florence Dart, wife of Mr. R. H. P. Dart (China Mission 1928–1953).

Ideal, too, for speakers and preachers. Before you speak, eat one or two tablets and notice the difference.

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Missionary Herald

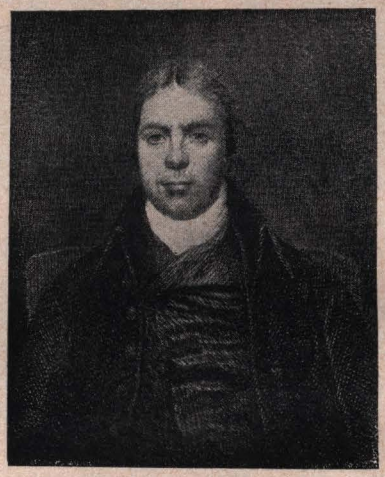
FEBRUARY 1954 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Andrew Fuller

Born February, 1754

TWO centuries ago Andrew Fuller was born at Wicken in Cambridgeshire. To him Baptists in Great Britain owe a larger debt than they generally recognize. He exercised a profound influence on the thinking of the Particular Baptists of the period, preparing the way both for missionary enterprise abroad and Baptist union at home. In his unwearied labours on behalf of the Baptist Missionary Society, which took him up and down the country, he helped to create a sense of unity among Baptists even as he linked them together in a common purpose. As first Secretary of the B.M.S., he laid well the foundations of its organization at home and furthered its interests overseas. As was said by Mr. Toller, Independent minister at Kettering, in the Memorial Sermon, "Perhaps no individual, next to the unequalled Carey, no individual at least at home, has done so much to promote the cause of the propagation of Christianity in the foreign climes of India."



Andrew Fuller

ANDREW FULLER was baptized in 1770, and joined the Baptist Church at Soham. Five years later, having shown gifts as a preacher and pastor, he was ordained, Robert Hall of Arnsby delivering the charge. The story is told that as Mr. Hall approached Soham the evening before, he began a conversation with one of its inhabitants: "There are great doings at Soham to-morrow, are there not?" he asked. "Yes," was the answer; "they are going to qualify a young man to give the Sacrament." "And, pray, what kind of a man is he?" "A very good kind of a man, but he holds with predestination: what say you to that?" "Say to that?" replied Robert Hall, "I have met with an old author who held the same sentiment; his name, I think, was Paul."

DURING the eight years of his ministry at Soham he studied diligently the Bible and worked out his own theological position. He became convinced that the hyper-Calvinism which was so restricting the life and development of the Baptist churches, and which he himself had accepted without question, was not in accord with the teaching of Scripture. He set forth his own new position in a work which was later published under the title: *The Gospel Worthy of All Acceptation.* This book had a liberating influence on Baptist thinking, helped to free many of the pastors and churches from the restraining bonds of hyper-Calvinism and prepared the way for the acceptance of Carey's challenge on the question of the propagation of the Gospel among the heathen. The hand of God can be detected in the bringing together within one association of Carey and Fuller, each aiding the other in founding the missionary enterprise of modern Protestantism. For in October, 1782, after much prayer and hesitation, Fuller accepted an invitation to be pastor of the church at Kettering. There he did his main work, and there he stayed till his death.

HE was well established as minister of the growing Kettering Church and as a leader in the Northamptonshire Association when that series of events took place which led to the founding of the B.M.S. and the sending out of the first missionaries. At the Easter meeting of the Association in 1791 he preached a sermon on Haggai i. 2, "The people say, The time is not come, the time that the Lord's house should be built," in the course of which he emphasized the great commission of our Lord, and said, "We pray for the conversion and salvation of the world and yet neglect the ordinary means by which these ends have been used to be accomplished. . . . Ought we not at least to try by some means to convey more of the good news of salvation to the world around us than has hitherto been conveyed?" This sermon gave Carey the opportunity to press for action and led to his being encouraged to publish his *Enquiry*, in order to test the feeling of the churches. When Carey had preached his great sermon at Nottingham the following May, and it seemed that nothing was to be done, it was to Fuller that he turned, gripping his arm and asking: "Is nothing again going to be done,

sir?" The result was a reconsideration of the matter issuing in a decision to prepare a plan for forming "a Baptist Society for the Propagating of the Gospel among the Heathen." At the historic meeting in Kettering on 2nd October, Fuller was among the first subscribers, his own snuff-box was used for the first collection, and he was elected the first Secretary.

NO better man could have been chosen for the part he had to play. He had unusual gifts of mind and character. Once he had undertaken a task he continued in it to the end in spite of obstacles and difficulties. He was fearless in controversy and powerful in argument. And what an amount of activity he crowded into the remaining twenty-three years of his life! He continued faithfully to minister to his own people at Kettering. He carried on with the defence of his own theology against the criticism of the hyper-Calvinists, and waged a warfare in apologetics with the great Unitarian writers and thinkers of the day. He defended the Serampore missionaries and their activities. He made frequent representations to the East India Company and to the Government in the interests of the mission and on matters relating to the welfare of colonial peoples. He spent himself tirelessly, travelling from town to town, to gain support in prayer and in giving for the Society. These journeys took him several times into Scotland and once to Ireland, considerable undertakings when the only way to travel was on the outside of a mail coach. Here is an extract from a letter written less than a year before he died. He was then sixty-one years of age:

> "I have much journeying before me: first to Olney and Bedford next week; then to the Association at Leicester, in Whitsun week; then into Essex on 6th June, when I must be at a Missionary Meeting of that county at Bocking on June 8th, and collect what I can between that and our London Annual Meeting, which I suppose is on Wednesday, 22nd June; then I must return and be at Kettering by the 26th, which is our Lord's Supper day. Then I must set off and be out all July in the north of England, viz., the first Sabbath at Liverpool, second at Manchester, third at Leeds, fourth at Newcastle, and fifth at Hull."

HE died, worn out by his labours, on 7th May, 1815. A contemporary wrote of him in these terms: "A man unpolished in his manners, but kind and benevolent in his disposition; who paid no reverence to greatness, unless it was accompanied by goodness; who would have exercised all the faithfulness of a Latimer to an irreligious Henry; but he behaved with all the sweetness of a Melancthon, or a Sutcliff, to the bruised reed, and the smoking flax; a man in whom the intellectual vigour of a Johnson was united with the indefatigable industry of a Gill; and whose name will be transmitted to the latest posterity, in union with those of Carey and the other chieftains of the Indian band."

The Importance of a Lively Faith

By ANDREW FULLER

I HAVE been a good deal impressed with a persuasion that in our missionary undertakings, both at home and abroad, we shall not be remarkably successful unless we enter deeply into the spirit of the primitive Christians; particularly with respect to faith in the divine promises. I am apprehensive that we are all deficient in this grace, and therefore presume that a few hints on the subject may not be unseasonable.

When Israel went out of Egypt they greatly rejoiced on the shores of the Red Sea; but the greater part of them entered not into the promised land, and that on account of their unbelief. The resemblance between their case and ours has struck my mind with considerable force. The grand object of their undertaking was to root out idolatry, and to establish the knowledge and worship of the one living and true God; and such also is ours. The *authority* on which they acted was the sovereign command of heaven: and ours is the same. "Go, preach the gospel to every creature." The ground on which they were to rest their hope of success was the divine promise. It was by relying on this alone that they were enabled to surmount difficulties, and to encounter their gigantic enemies. Those among them that

believed, like Joshua and Caleb, felt themselves well able to go up: but they that distrusted the promise turned their backs in the hour of danger. Such also is the ground of our hope. He who hath commissioned us to "teach all nations" hath added, "Lo, I am with you always, even to the end of the world." The heathen nations are given to our Redeemer for an inheritance, as much as Canaan was given to the seed of Abraham; and it is our business, as it was theirs, to go up and possess the land. We should lay our account with difficulties as well as they; but, according to our faith in the divine promises, we may expect these mountains to become a plain. If the Lord delight in us, He will bring us into the land; but if, like the unbelieving Israelites, we make light of the promised good, or magnify the difficulties in the way of obtaining it, and so relax our efforts, we may expect to die as it were in the wilderness.

Fuller's Snuff-Box

IT is true there are some differences between our case and theirs; but they are wholly in our favour. We are not, like them, going to possess countries for ourselves, but for Christ. They went armed with the temporal sword, we with the sword of the Spirit. They were commissioned in justice to destroy men's lives, we in mercy to save their souls; they sought not them, but theirs; we seek not theirs, but them. Now, by how much our cause exceeds theirs in the magnitude and beneficence of its object, by so much the more shall we incur the frowns of heaven, if we fail of accomplishing it through unbelief.

On a certain occasion "the disciples said unto the Lord, Increase our faith"; and it is worth while to consider what that occasion was: Luke xvii. 3–6. There was a hard duty enjoined, to forgive lamented injuries, even though committed seven times in a day. The apostles very properly turn the injunction into a petition, praying for great grace to enable them to discharge so difficult a duty. They said unto the Lord, "Increase our faith." But why ask for an increase of faith? Possibly *we* might have said, Lord, increase our love, our self-denial, or our patience. Asking for an increase of faith was asking for an increase of every other grace; this being a kind of first wheel that sets the rest in motion. Our Lord's answer intimates that they had chosen a right petition; for faith, even in a small degree, will enable us to surmount great difficulties—difficulties the surmounting of which is as the removal of mountains. The passage, taken in its connection, teaches us *the efficacy of faith in discharging duties, and surmounting difficulties.*

Beeby Wallis' House at Kettering

WHERE there is no faith in the truths and promises of the gospel, there is no heart for duty; and where it is very low and defective in its exercises, there is but little spiritual activity. If a good man be entangled in sceptical doubts respecting the truth of the gospel, or any of its leading doctrines, he will, during that time, be not only unhappy in his own mind, but of little use to others. He admits that God used in former ages to hear the prayers and succeed the labours of his servants, and that there will be times in which great things will again be wrought for the church. But of late, and especially in the present age, he imagines we are not to expect anything remarkable. This is no other than a spice of that atheistical spirit which said, "The Lord hath forsaken the earth, He regardeth not man"; the effect of which is an indifference to every exercise and enterprise of a religious nature. Faith operates as a stimulus, unbelief as a palsy.

If faith in divine truths and promises be low, though we should be drawn in with others to engage in religious enterprises, yet we shall not follow them up with ardent prayer, or look for the blessing of God with that earnest expectation which generally precedes the bestowment of it. Instead of forgetting the things which are behind, and reaching forth unto those things which are before, we shall be in danger of resting satisfied in present attainments, and so of losing the things which we have wrought, for want of following up the work to which we have put our hands.

ALL the great things that have been wrought in the church of God have been accomplished by this principle. It was by *faith* that the worthies "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and put to flight the armies of the aliens." It was by *faith* that the apostles and primitive Christians went

forth as sheep among wolves, and, at the expense of all that was dear to them on earth, carried the gospel into all nations. Wherever they went they were previously persuaded that they should go in the fullness of the blessing of the gospel of Christ; and it was so. God always caused them to triumph in Christ, and made manifest the savour of His knowledge by them in every place. Could we but imbibe this spirit, surely we should be able, in some good degree, to say so, too. "Believe in the Lord our God, so shall ye be established; believe His prophets, so shall ye prosper."

A Tour of Ambrizete and Quimpondo

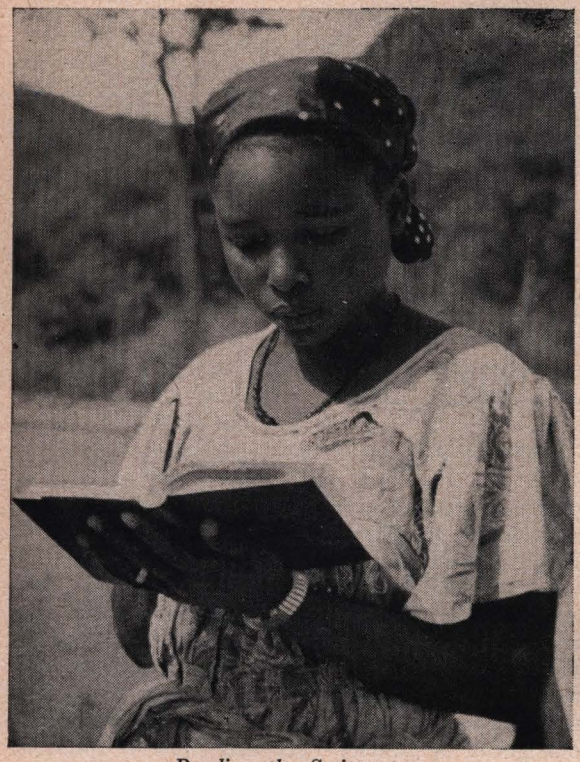
By MAX. W. HANCOCK

IN the Bembe station car we have just been on a nearly two months' tour of the Ambrizete and Quimpondo districts.

What marvellous welcomes we received! At the first Ambrizete village we visited after the Bembe area, we thought that there must be a government call-up for some reason or other, there was such a vast throng of people. But no! As we drew near we found lines of children with clean bodies and clean clothes waving bunches of flowers; behind them hundreds of men and women all dressed up for the occasion. The teacher was leading them in the singing of hymns. As the car drew to a stop guns were fired into the air; there were great shouts of "Hallelujah" and then a rush for us, and everyone tried to shake our hands at the same time. We estimated that there were between five and six hundred folk there. What could we do? We just poured into the church and had a welcome meeting with them straight away. That was the biggest gathering of all, but all along the road until Ambrizete we had the same uproarious "Hallelujah", gun-firing welcome. Their thought of us at every village was amazing. They did all they could for our welcome and comfort—hot water for washing, food cooked and served nicely, coconut water drinks to refresh us, gifts of eggs and chickens and fruit—in fact, everything they could think of they did. At one village they even gave us souvenir coronation glasses of Queen Elizabeth II to drink from. Needless to say, we stood and drank our Queen's health first of all. These tumblers they had bought in Belgian Congo.

BEYOND Ambrizete we met with the same glad welcome. But as we drew nearer to Quimpondo we were sad to find fewer and fewer Christians, and everywhere the Roman Catholics predominated. Four miles from Quimpondo there is a large Roman Catholic mission station at Pinda, and the influence of that is great. We were told that the priests visit the village every four months, and no Protestant missionary had visited some of these villages for fifteen years. We visited a village with a good teacher who took over from another teacher only two years ago. When we say "teacher" we mean teacher-evangelist of course. He has built a splendid little church before thinking of his own house. There are some keen Christians there, but the majority of the village is Roman Catholic. But he told us he can remember the time when there were no Roman Catholics there and all the village was solidly Protestant. Another village—the teacher and his wife were the only Christians there after eight years, though they have four in the inquirers' class for church membership . . . and so on . . . "Well," said the people to us, "you know our proverb. A hen, if it does not sit on its eggs, then the eggs go rotten. The people are tired of enduring and holding on against the other side. We are sheep without a shepherd."

The headman of a Congo village



Reading the Scriptures

But—here's a thing to give thanks for—we *have* the teachers ; we have the open doors in these pre-eminently Roman Catholic villages. Send us the " hens to sit " and we believe you will see and hear of a great change.

WE left Quimpondo for another road, taking in the Porto Rico and Quelo districts. Here the Roman Catholic hold and influence is nothing like so strong. There are relatively large Protestant communities, more Christians, in fact, it seems a stronger growth of Christianity altogether in this district. At Porto Rico the old folk remember the grand old days when the Americans (A.B.F.M.S.) had a hospital and doctor and mission station here. We visited the old site and felt the sadness of what had been and is no more, as we wandered among the ruins and stood by the graves of missionaries. The actual site, though, is bad, far too far away from the water, and no doubt Quimpondo developed could serve that area adequately.

We were cheered by the requests from young men who wanted to be evangelists. One we were particularly impressed with. His story, briefly, is this : As a young Christian couple he and his wife were cruelly persecuted by the surrounding heathen. His physical and mental suffering was great. Finally they trumped up a lot of unjust charges against him and took the matter to the local government administrator. He was judged, and he and his wife were sent to San Tome for four years. Now they are back again, and he is asking to be given the chance to spend his days in telling others of the glad news of his Saviour.

THERE were several baptismal services—twos and threes here and there, who were ready to confess their faith in this way. One was a leper woman, fingerless, toeless, her eyes beginning to be affected, too. She was further disfigured by a large goitre. She trudged to the river where they were baptized ; she followed us to two more villages on her poor feet to attend the services. Our last memory of her is her poor disfigured face, transformed in a happy smile, her stumpy arms lifted above her head, as she waved us good-bye and wished us God-speed.

We were so glad that one of the ladies from Quimpondo is a nurse, for the folk do need medical help, and such work opens many a heart for the Saviour to enter. Strolling round a village one evening we came upon three women and a crying baby. The poor child was being stretched out on a mat outside their hut by two of the women —first on its back and then on its tummy, while the third woman rubbed its body vigorously with a black and filthy concoction of burnt peanuts. We told them we had a nurse with us. Would they not like us to call her and treat the child ? They shrugged their shoulders ; they were not interested. For the child's sake, we almost forced ourselves into that heathen group with Nurse Macintyre. The child's breath was laboured, and she suspected pneumonia. We persuaded them to stop their treatment and follow her instructions. She left medicine and instructions in the hands of a Christian woman when we had to move on the next day—and we hoped for the best. We have not yet heard the end of that tale.

THEN there was a marriage—Coca and Esther. Coca is now about twenty-two. As a small lad he lost his father. Mr. Stober, itinerating in his district, took him back to Quimpondo mission station. He spent some years there, and was then sent on to Cabinda for further training. There he learnt masonry and how to be a tinsmith. He also passed sufficient school examinations to earn him the Portuguese diploma for a rural school teacher. When we left Cabinda we took him with us to Quimpondo as schoolteacher and general overseer of the boys. When we were out on this trip we met him in his own village and married him to an exceedingly nice Christian

girl. It seems to us that she will make him an excellent wife. They have gone back to Quimpondo to help in the work there. Coca has the makings of a fine man, but he is young in experience and character yet, though a sincere Christian. Pray for him, that he may be a tower of strength at Quimpondo.

At another village the teacher is Isaac Pereira. As a lad he was in the government school at Luanda. The schoolmaster took a fancy to him and took him to Portugal for further study. There he was converted, and after that the schoolmaster had no further use for him. Eventually he got back to Africa and offered himself as an evangelist. This was more than twenty years ago. He is still doing a good work in his village. He has planted a big plantation of palm trees—1,500. He is wondering now if he can get a machine for extracting the oil from the palm nuts, otherwise he says that in a few years time, when they are bearing more heavily, it will be more than he and his schoolboys can manage. As we looked over his plantation we saw that parts of it were beautifully clean with strong healthy trees; other parts were overgrown and the trees looked weakly. He was wondering if he had taken on too much, for he and the boys had not found time to keep all the land clean. A good illustration this, of our work in Africa—the hen proverb put in a different way! Where we are able to "keep the ground clean" with the hoes of regular visiting and teaching, backed up and watered by prayer, how much more vigorous the growth of Christianity. With your help, we are hoping that will be possible in all these areas before many more years have passed.

We have covered about 550 miles on this tour. Everywhere we met with friendliness, happy smiles, warm welcomes. The sound of those guns and "Hallelujahs" is still in our ears. We think of those other parts of Africa that in these days are seething with unrest and underground movements. Guns are being fired for other reasons than a welcome to missionaries in those parts of Africa to-day. What an opportunity we have here! How long will it last?

Village Work Round Léopoldville

By MAY CLARK

THERE are one or two villages in the immediate neighbourhood of the city for which we are responsible, and these receive monthly visits either from an African pastor or a missionary. One of the drawbacks of living in Léopoldville is that we so seldom get out into the district as the demands here are so pressing. To one of these vllages, however, Miss Davis and I went recently, taking with us Miss Norma Barkey and Mama Selipa Basukola, one of the women deacons. Miss Barkey came out a few months ago to work as secretary for Mr. Ohrneman, who is secretary of the Congo Protestant Council, the organization which helps to unite the different branches of the Church in Congo. It was her first trip out of the city and so her first sight of the real Congo, because life in the city is a very European form of life in an African village. Mama Selipa is the daughter of a slave who received his freedom by being bought from a trader missionary of the American Baptist Mission. She is a fine Christian woman and does a great deal of work in the Church.

Having packed a few sandwiches for our midday meal, we set off in the little car, wondering whether

Preparing a meal in a Congo village

the road would be good enough to let us ride all the way, or whether we should have to leave the car by the roadside and walk. The village of Benseke to which we were going is on the road from Léopoldville to Matadi, one of the main thoroughfares in Congo, but many a car bigger than ours has got stuck in the sand in the dry season, and the mud during the rains ! We were delighted to find that a tremendous advance had been made with the surfacing of this section, and we got through without any difficulty, arriving just after 10 a.m.

THE programme that Sunday morning included a Gospel Service for all, at which Mama Selipa gave the address. This was followed by a Communion Service and then by three marriages. The tiny church was full for the first service and about thirty people remained for the Communion. After that it again filled up and the three couples to be married entered. We had to wait a few minutes as one of the brides could not be found, but she soon turned up when everyone began calling her. One couple was dressed in European style, the bride having a long white satin frock and a large bouquet. The other two were in native costume and the women looked very neat and tidy in their new clothes. A slight hitch occurred when Miss Davis was about to marry the second couple. The bride's parents were not in full agreement about the marriage, so perhaps it had better be delayed, said the bridegroom ! Delayed it was, but if all is now in order they will be married next time there is a visit paid to the church. The white satin bride was the daughter of the old deacon in the village who helps look after the spiritual welfare of the Christians and inquirers there. As we left the village he, with the young couple and their friends, waved good-bye from the little bower made of palm fronds and leaves, erected specially for the wedding feast. The other young couple had already covered one of the five miles they had to walk to get back to their own village when we passed them on our way back to the city.

THE children of this village of Benseke are not having any schooling as the gifts from the people are not sufficient to cover the cost of a teacher's salary, and we cannot afford to pay a man from station funds. If only we could get out there more often and awaken more interest and enthusiasm amongst the people not only would the church be strengthened, but the children could be educated. The opportunities are so many and we can do so little !

We were sorry to leave the peace of Benseke, set among the rolling wooded hills from which the city draws its water supply—to return to the heat and noise of the plain. A visit like this helps the Christians in the village and encourages those who are their leaders, but it also comes as a very refreshing change for us.

Stone-Laying at Calabar

By Rev. KEITH TUCKER, M.A.

SEPTEMBER 16TH was another red letter day in the life of the Calabar Institutions, for it witnessed the Stone-laying Ceremony of the new Calabar Chapel. The former Chapel held sacred memories for many ; the lack of a Chapel on the new site was a serious loss ; everyone, therefore, rejoiced that sufficient funds had been raised to commence the building of the new Chapel. The Rev. O. T. Johnston, J.P., the Chairman of the Jamaica Baptist Union, presided over the ceremony, and referred to Calabar's great past, its present prosperity with fifteen Baptist students in College, and over three hundred boys in the school, and his hopes for an even greater future. The Baptist Missionary Society which has been linked with Calabar for a hundred and ten years, and which, through its Ter-Jubilee Fund, had contributed £500 to the New Chapel Fund, was represented by all its missionaries in Jamaica, while I had the honour, as the Society's representative in Jamaica, of laying the stone on its behalf. The other three stones were laid by Rev. O. T. Johnston, on behalf of the Jamaica Baptist Union, Rev. E. H. Greaves, on behalf of the College Committee, and the Hon. Philip Sherlock, C.B.E., B.A., one of the most distinguished old boys of Calabar, on behalf of the High School. The wide interest attaching to the event was shown in the attendance of both the Custos and Mayor of Kingston, and in the presence of Anglican, Methodist and Presbyterian representatives. The sermon was preached by Rev. J. A. Leo Rhynie, J.P., Secretary of the Jamaica Baptist Union, and it was one which made us feel proud of our Jamaican Baptist Union Ministry. With real eloquence, the preacher

turned to Biblical and secular history to show that Jesus Christ is the one true foundation for men and institutions. It was a memorable utterance and worthy of a great occasion. Rev. Cecil Woodyatt, B.A., B.D., is treasurer of the Chapel Fund, and he referred with gratitude to the many gifts which had flowed into the treasury. The entire service was one of inspiration, and will be remembered as one of Calabar's great days.

WHEN completed the Chapel will seat four hundred and fifty, and will have an open baptistry adjacent to the communion table. It will be used not only for the theological students, and boys of the High School, but for the benefit of the local community. In addition to the £500 from the Baptist Missionary Society, gifts for the Chapel Fund have so far included £600 from the Jamaica Baptist Union, £400 from the Jamaica Baptist churches, £50 from a grateful parent whose sons are at the High School, £100 from an anonymous friend, and £65 from Rev. and Mrs. Cowell Lloyd. The communion table has also been promised, and another friend has deposited building materials to the value of several hundred pounds. Thus, while we have far to go financially, the support already given encourages us to go forward in confident faith.

The Qualities of a Good Missionary

By ANDREW FULLER

WHAT are the requisite talents and character of a missionary? As to *talents*, there is a considerable difference to be made betwixt a principal and an assistant in any mission. In every mission I conceive there should be one person at least of a clear head, calm, cool, enterprising, prudent and persevering; and, as it will be an object of the first importance in due time to translate the Scriptures, it would be well for him to have some knowledge of languages. But as to others who may accompany him, no great talents are necessary: a warm heart for Christ, an ardent love to the souls of poor heathens, an upright character, and a decent share of common sense are sufficient.

No man is fit to be sent, in my judgment, either as a principal or an assistant who does not possess a peculiar desire after the work; such a desire as would render him unhappy in any other employment. I do not mean to plead for enthusiastic impressions; yet an impression there must be, and an abiding one, too, that all the fatigues, disappointments, non-success, and discouragements of such an undertaking shall not be able to efface. When God has had an extraordinary work to perform, it has been his practice to raise up suitable instruments, and to impress their minds with suitable views and desires. The wall of Jerusalem needed re-building, and God put it into the heart of Nehemiah to go and build it. It was this particular desire which God put into his heart which enabled him to encounter difficulties and surmount obstructions at which ninety-nine men out of a hundred would have fainted. When the second temple was to be built, God stirred up the spirit of Zerubbabel and of Joshua.

IT is not every person, however, who may possess a desire to be a missionary who ought to be accepted. You will probably find many during this great stir who will offer themselves to go, but whose desire upon examination will be found to have originated in a dissatisfaction with something at home. They dislike the politics of their country, and therefore wish to leave it; or they have been chagrined by disappointment in civil and worldly affairs; or they are vain, and conceive it to be a fine thing to attract the attention and bear a commission from thousands; or they are idle and wish to ramble up and down the world; or inconsiderate, and have not properly counted the cost.

Even ministers will be found who are unacceptable at home, and therefore desire to change their situation. But none of these motives will bear. It is true every one who was discontented, distressed or in debt gathered themselves to David; and they might answer his purpose, but not ours. A pure, disinterested, ardent desire to serve the Lord in this work is the one thing needful. When we perceive such desire in a candidate, and he voluntarily offers, or in some way discovers his inclination, we then make inquiry what is his general Christian character. Is he upright, modest, benevolent, prudent, patient? If so, we are satisfied.

Open-Air Preaching in Dacca

By W. B. S. DAVIS

SOME months ago, at the close of the weekly open-air meeting in Dacca, one of our evangelists who was trying to push the sale of one-anna hymnbooks, suddenly decided to sing some of the hymns to the audience. After listening for a few minutes to the unmusical sounds proceeding from the evangelist's mouth, a Muslim gentleman interrupted and said, "You'll never sell any of these hymnbooks if you can't sing better than that." People are delightfully frank at open-air meetings. I had waited many years for someone to tell this particular evangelist that his singing is atrocious.

It may surprise some of you to know that we do hold open-air meetings in Dacca. We are surprised at ourselves, for, according to statistics, open-air work has been the least fruitful of the evangelistic methods commonly used in Bengal. During the history of Missions in Bengal there have been some first-rate open-air preachers, Bengali and European; but even such experts have had to admit that their efforts, in producing conversions, were almost in vain. I am surprised, then, that we are using an evangelistic method which produces few results. I am also surprised that the Pakistan Government permits us to preach openly in Dacca city. The reason may be that no one has so far complained formally to the Government and objected to our preaching Christ in this Muslim land. If anyone did complain, the Government might feel compelled to take action against us.

Rice harvest in India

OUR equipment for this work is simple—a baby organ, a chair, a Petromax lamp and some hymnbooks. Our stance is directly outside the entrance to the Mission compound, and sufficiently far off the main road that the crowds which gather do not in any way impede traffic. We feel this to be important, for the police cannot stop our meeting on the ground that we are causing an obstruction.

On open-air meeting night, when we carry out the organ and put it in place, I always wonder if we are going to get an audience, for passers-by do not appear in the least interested. Usually Jack Wilde sits down at the organ and starts to play some classical music while I stand back from the organ on the spot where we wish the crowd to collect and stare at Jack while he performs. It is not long before others join me in staring. Once the crowd has gathered we have a Bengali hymn, often the Bengali translation of an English gospel hymn such as, "What can wash away my sin." When the Rt. Hon. Ernest Brown was here he gave us wonderful help. Lord Brown, as our Dacca Bengalis insisted on calling him, is very fond of the hymn, "Wonderful Words of Life." I don't know how many in the crowd that night understood the English words of this hymn, but they certainly appreciated the fact that the distinguished-looking Englishman was singing with joy and assurance.

After the opening hymn I give a short message, Jack Wilde follows with a short talk in English which I interpret, and one of our Bengali friends finishes up with a talk and an appeal.

THERE are usually only five of us to conduct the meeting. Jack Wilde, Rohim Babu, an evangelist, Adhar Babu, a colporteur, Robbi Das, a Bengali layman, who plays the organ for the Bengali tunes, and myself. It's an all-male cast—deliberately so—as we don't consider it wise in this Muslim area to have women taking part in an open-air meeting where the audience is entirely male. It is almost an all-mission cast; and we very much regret this. The one layman who does come is a real gem and gives wonderful help. We have urged our fellow-members

in the Dacca Church to turn out in strength for these meetings, but they don't come. Some of them are frank enough to give their reasons. One brother said: "You're wasting your time. It's impossible in the present situation to convert Muslims." Another Christian brother said: "We don't want to convert Muslims: it creates too many problems in the Church." While still a third said: "It's not our job to conduct open-air meetings, but yours. You and the evangelists get paid for it." The answers make you think.

As a rule the audience is rarely less than twenty-five, rarely more than fifty; and, surprisingly enough, most of them remain for the whole meeting, which is purposely never longer than thirty or forty minutes. We try to make the meetings as bright and cheerful as possible, with a bit of humour now and again. Our talks are well prepared, brief and to the point. Strangely enough, it seems to add to the interest of the meeting when a talk has to be interpreted, for there are usually a number in the crowd who know English and I ask their help in translating difficult words or phrases into Bengali. This help they are more than willing to give. We avoid all references to other religions. There was a missonary here on a visit and we invited him to speak at the open-air meeting. He made several references to the Muslim faith which made the audience restive; but when he quoted a passage from the Koran in Arabic the crowd in great anger accused him of misquoting the passage and the meeting broke up in disorder. It is now our policy to preach Christ, and make no mention of other religions. We do not permit questions from the audience during the meeting, but we invite questioners to see us after the meeting or to come to the office. Our experience is that once you permit questions you lose control of the meeting.

Bundling the reaped rice

WHAT are the results of this open-air preaching in Dacca city?

1. The meetings are a great blessing to us who take part in them. We feel we have indeed been carrying out our Lord's command to preach the Gospel to every creature; and I personally always have a sense of spiritual uplift at the end of each meeting.

2. We feel we are making the Gospel known to a great many people who perhaps would never hear it in any other way.

3. The meeting gives us the opportunity to make ourselves known in Dacca. On several occasions recently, when I have gone to a shop or an office, someone has said, "I know you. You are the Sahib who preaches outside the Baptist Mission." It's a good way to be known —as a preacher!

4. These meetings furnish us with a wonderful opportunity to sell gospels and other literature; and our sales have been excellent.

5. Frankly, we cannot report a single conversion as a result of this open-air work. We wish we could. We feel there ought to be conversions. Perhaps we don't pray enough: great revivals, they say, are born in prayer. You can certainly help us in this respect.

BAPTISMS IN BALANGIR

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New Delhi Free Church	..	2	

Cover Picture: An Ancient Bridge (Wenchow District, China)

FROM FAR AND NEAR

100 Years Ago

Twenty More Missionaries for India

OUR readers are not wholly unaware that for some time past the Committee of the Baptist Missionary Society have had under their consideration the question of extending and consolidating the East India Mission. After prolonged and prayerful deliberation it is their conviction that duty calls upon them, that it calls upon the churches of Christ by Whom their efforts are sustained, to make an earnest attempt to spread the knowledge of salvation more widely in that important part of the British empire. They would occupy with greater efficiency those spheres of labour in which already manifest tokens of success have been vouchsafed to the labours of the missionaries engaged.

It is proposed to add twenty brethren to the present number of our missionaries in India.

Africa (Clarence)

Mr. Saker writes :

You will be glad to learn that I baptized three converts in our mountain stream last Lord's Day. One was a native of the island, who is treading a path highly satisfying to me. The others are females resident in the town, and who have been inquirers at least seven years. Our inquirers are increasing, especially amongst the young.

China News

A REVISION of the Mongolian New Testament has just been published by the British and Foreign Bible Society in Hong Kong. The previous version was published in 1846. Missionaries Joel Eriksson, Gerda Ollen and Stuart Gunzel, and a Mongolian Daste Djub, have been at work on this revision since 1935.

The English service Endeavourers' Group in Shanghai have been notified that they must give up their chapel on Bubbling Well Road. They still have a church on Range Road, which is used by a Chinese congregation on Sunday mornings.

The Christian Bookroom at Lungleh referred to in the October MISSIONARY HERALD

Arrangements are being made in Shanghai for a Union Christian Bookstore. By the end of July the Christian Literature Society, the Association Press, the Baptist bookstore and the China Sunday School Union had decided to join. The Bible Society had not yet decided. Those registered as foreign bookstores, as the Christian Book Room, are not permitted to join.

Wang Ming-tao continues to preach in Peking. In July he had two weeks of special meetings.

Active Christian work is being carried on among the native tribes in the mountains of Yunnan.

Summer School in North India

MISS E. R. LEWIS writes from Delhi : Last week-end we had our first Summer School for the wives of our B.U.N.I. workers. It was an outstanding success. There were twenty-three women here, one or two completely illiterate, some who had never been out of their villages for years. We had stipulated that no woman should bring more than one child, and that not above two years old, so they had a rest from cooking and from their families. There was such a change in the faces of one or two I would hardly have recognized them for the same women we meet at other times. There were devotional, teaching and practical sessions, films and filmstrips, a tour of Delhi, a special service in the Chowk, and a grand service of lights and witness on the Sunday evening. It brought new life, not only to the women, but to us.

Touring the Villages

REV. RAYMOND AND MRS. LEWIS write from Balangir :

A week accompanying Mr. Payne on tour gave a little insight into the magnitude of the task the main weight of which rests on him. In those seven days he examined eighty of the ninety candidates for baptism, performed ten marriages, attended five church meetings which not only made the final decision on who should be baptized, but always raised other thorny questions which had to be settled while he was there ; sold medicines, visited the sick. We slept in five different villages and visited four more. So long did the examinations take that we went out for the baptisms after midday when it must have been one hundred and five in the shade—had there been any—and began our " noon " meal of curry and rice at any time up to half-past four. Such, week in and week out, is the life of the district missionary !

The Christian Endeavour has continued to flourish, and though preparations for examinations have prevented the boys going out preaching for several weeks, the families in each of the two villages visited asked for teaching. Almost as soon as we reached the second a woman asked me " Will you do something for us ? " Thinking she was in rather a hurry to ask favours, I inquired cautiously what it was she wanted. " Will you arrange for us to become Christians ? " she replied.

A new worker has been appointed to these and other villages near Balangir where there are " inquirers ".

Interest in the Scriptures

MISS D. M. PHILCOX writes from Gaya concerning our school there :

At the end of May we had our Annual Prize-giving when twenty girls received, at their own request, Hindi New Testaments ; twenty-five others had *The Teaching of Jesus Christ in Bible Words*, and fifty others had asked for *The Life of Christ in Bible Words*. Unfortunately, the latter was out of print, so we could not supply them. This also indicates the interest shown by the girls in the Bible lessons. It was lovely to see how well they did in their Scripture examinations, a number obtaining full marks—which few of them did in other subjects, I might add. The teachers say they show more interest in the Bible lessons than in other subjects. We pray that it may not be merely superficial interest, but that they may let the seed bear fruit in their hearts.

Group at the Ordination of Samuel Koli (Upoto-Pimu). Left to right : Mr. L. J. Taylor, Mr. A. E. Sewell, Mr. Samuel Koli, Mr. Joseph Mosau (senior deacon) and Mr. Keith Freestone

MISSIONARY RECORD

Arrivals

28th November, Mr. and Mrs. G. A. Nullis, by air, from Yakusu.

14th December, Miss E. M. Staple, from Bembe.

16th December, Dr. and Mrs. W. H. N. Moore and child, by air, from Yakusu.

Departures

6th December, Rev. F. J. and Mrs. Grenfell, for Lisbon, for study.

11th December, Rev. S. E. L. and Mrs. Larwood and daughter, for Kingston, Jamaica.

Marriages

9th December, at Lower Circular Road, Calcutta, Mr. David James Stockley to Miss Winifred Joyce Beale, S.R.N., S.C.M.

12th December, at Barisal, Mr. Raymond Francis Bailey Preston to Miss Olive Kathleen Emily Humphries.

ACKNOWLEDGMENTS

(To 23rd December, 1953)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : Anon. (per *Baptist Times*), £1 ; X.Y.Z., £5 ; Anon., for Work in Cuttack, 7s. 6d. ; An Old Age Pension Couple, £1 ; Anon., £2 ; A.U.S., £1 1s. ; Anon., £1 ; D.M.W., 15s. ; Oswald, £25 ; A Wellwisher, £3.

Medical Fund : G. F. Roakes, for Work among Women and Girls, £5 10s. ; An Old Age Pensioner, for Work Among Lepers, 10s. ; M.M.F., " In Loving Memory of Margaret," 7th December, 1947 ; D.M.W. 15s. ; Anon., In Jesu's Name (for Lepers), 10s.

Deficit Fund : P. M. L., £2.

Gift and Self-Denial Week : Anon., £1.

Angola Evangelical Mission : Anon., for Bibles for Angola, £2.

Legacies

1953.		£	s.	d.
Oct. 17th.	Miss Amy Louisa Ellis ..	50	0	0
21st.	Jesse O. Butterfield	20	16	6
28th.	Thomas Coombes	92	8	3
30th.	Owen M. Owen	25	0	0
Nov. 4th.	William Jenkins	26	2	0
5th.	Rev. J. E. Martin	100	0	0
6th.	Miss A. E. Jones	100	0	0
7th.	Miss Ann Selden (Women's Fund)	2,079	15	0
10th.	Miss A. R. Bolt		19	5
10th.	Tom Carvell	530	9	6
17th.	Miss E. M. Allen	50	0	0
17th.	Mrs. G. A. Thomson.. ..	750	0	0
18th.	Harold Hughes Gibson ..	994	4	2
20th.	E. T. Gamble	134	5	11
23rd.	J. C. Knowles	100	0	0
Dec. 7th.	H. M. Slater	100	0	0
7th.	James Pratt	100	0	0
7th.	Miss E. M. D. Adshead ..	101	2	0
11th.	E. E. Osler	125	0	0
15th.	Percival White	139	16	9

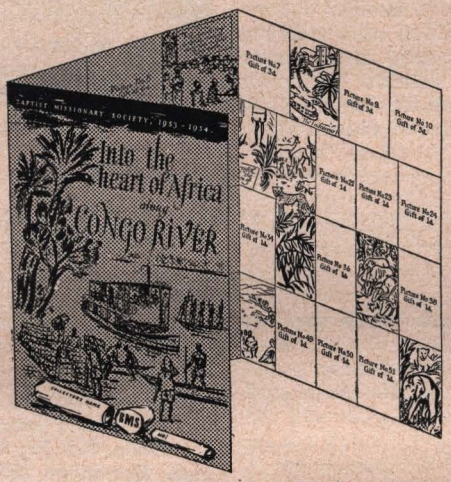
Introducing Children to the Congo

THE Young People's Department in its work with the children has for a number of years been using Stamp Collecting Cards, and these have proved increasingly popular.

These cards contain fifty-two separate sections which the children purchase, with the result that an over-all picture of a special area of work is built up and the children can see through picture and through colour some of the things that the B.M.S. has done and is doing. In this series there have been cards focusing the medical work of the Society and the story of the work in the West Indies.

The new card, "Into the heart of Africa along Congo River", marks the seventy-fifth anniversary of Protestant Christian Missions in Congo and tells a very thrilling story.

In the top left-hand corner of the card we have pictures of Robert Arthington and George Grenfell, both of whom are intimately connected with our Congo Mission. Then there are scenes which depict Hartland and Bentley being greeted by Pedro V at San Salvador and of Bentley and Crudgington ultimately breaking through, after several failures, to Stanley Pool. The picture of Mrs. Bentley's school at Wathen reminds us of the Society's great interest in education and that of the printing press at Lukolela of the power of the printed word. Medical work in Congo is not forgotten, and there is a scene of Pimu Hospital with its special concern for Leper Work and one also of the hospital at Yakusu.



New Collecting Card

There are other pictures of great interest, for example, one of the Grenfell Training Institute at Yalemba and another of the new church at Léopoldville. Three ships of the Congo "fleet" are also to be seen; they are the *Peace*, *Endeavour* and the *Grenfell*. The children will no doubt find a great deal of interest in the animal corner.

These cards, with their educational value, also assist, of course, in raising funds for the Society, and the money thus raised is sent with other missionary contributions from the Sunday School or the church.

Sample copies or a number for immediate use can be had from the Rev. T. F. Valentine, B.M.S., 93, Gloucester Place, London, W.1.

Fellowship in Prayer

(Based on the Prayer Calendar)

February 1–6. THE WORK IN DELHI. In the capital of India the Baptist Union of North India has its headquarters, adult literacy work, church and evangelistic work and educational work continue. Remember especially the United Boys' High School, the Gange High School for Girls, the Francis High School and the United Free Church.

February 7–13.—BAPTISTS THROUGHOUT THE WORLD. The week begins with Baptist World Alliance Sunday. Our prayers are asked for the officers of the Alliance, the Baptists of the Dominions and Colonies, the Baptists of the Continent and the Baptists of America. Remember especially the missionary societies, including the Baptist Commonwealth and Colonial Society to whom British Baptists have a special obligation.

February 14–20.—JAMAICA. Jamaica, once a mission field, now has its own Baptist Union and Missionary Society. Pray for the work there and especially for that part of it in which the B.M.S. has a share—Calabar Theological College and Calabar High School.

February 21–27.—TRINIDAD. In the north of the island the work is centred in the St. John's Church, Port of Spain. In the south there are village churches under the supervision of two of our missionaries. For women's work in the island Miss E. L. Waggott has special responsibility. Give thanks for what has been achieved, and pray for the continued success of the work.

A Call to Praise and Prayer

BAPTIST WORLD ALLIANCE SUNDAY

FEBRUARY 7th, 1954

TO Fellow-Believers in every land: Grace and Peace!

How significant that the annual Baptist World Alliance Sunday each February has become such a recognized date in our Baptist Church calendar. Once again it calls us to remember our fellow-Baptists everywhere, and to dedicate ourselves anew to promoting the spirit of fellowship, service and co-operation within our world-wide brotherhood. We earnestly hope that Sunday the 7th of February will be set apart for that high purpose in churches and unions all over the world.

OUR FELLOWSHIP

We should, with sincere hearts, thank God for that Baptist fellowship which already exists. But let us also unite in prayer for a closer and more comprehensive fellowship.

OUR FREEDOM

We also have great reason to unite in giving thanks for religious liberty in many lands, and for the fact that this liberty is increasing in some places. But we know that we shall always be compelled to fight in order to defend and retain this freedom. Still harder is the fight to gain it where it has hitherto been denied to our fellow-believers. We have recent tragic instances in mind, and we believe that we can do more than adopt resolutions of protest: we can pray unitedly. We must not forget our brethren who are under persecution, and we can never cease to fight for the right and freedom to worship God and proclaim His saving truth in every land on earth.

OUR CHURCHES

We should unite in thanks and praise to God for the work in the thousands of individual churches and youth organizations in our Baptist World Alliance. We should not forget that the very nucleus of all our world-wide missions is the local church. In our individual churches there are great varieties of problems; difficulties and sufferings because of the last Great War, because of political conditions, because of insufficient financial and personal strength, and because of spiritual weakness and discouragement. Let us make Baptist World Alliance Sunday a day for reconsidering the real position of the local church, its responsibility and its resources in all respects. We can never build a strong international Baptist fellowship and an effective co-operative world organization without a general strengthening of every local church as a link in the whole chain.

OUR SCHOOLS

Let us also thank God for the work done in all our schools and educational institutions, for the splendid recruiting of students for the Baptist ministry and the mission fields. In some countries, however, there is a lack of educated preachers and church leaders, and there is not a sufficient number of students for the ministry. Let us pray for a new awakening that will bring hosts of young men and women to our churches, and new vision and inspiration among young people so that they may seek training for the service of their God.

OUR FELLOW-CHRISTIANS

Also our relations to other churches and denominations may be a problem to be brought before Almighty God on our special Sunday of common prayer and meditation. We should not neglect this side of our human relations. Perhaps there is something to be done also in this case, that only Baptists can and should do. The New Testament tells us of an inclusive and comprehensive brotherhood of believers that in our day must be proclaimed against the powers of darkness.

OUR SINS

Above all, let us unitedly confess our selfishness and shortcomings, our lukewarmness and indolence as Christian messengers, things that so often prevail in our every-day life. Our greatest hindrances are in our own hearts. Let us pray for victory in the daily lives of our millions of members, and for the total surrender to God of all our means and talents.

OUR HOPE

Let us lift our heads in confidence and courage. Ours is not a losing cause. We are marching forward. We are looking up and ahead to that day when the eternal purposes of God shall assuredly reach their consummation, and all the realms and kingdoms of this world shall become the kingdom of our Lord and of His Christ.

F. TOWNLEY LORD,
President.
C. OSCAR JOHNSON,
Past-President.
GUNNAR WESTIN,
Vice-President.
ARNOLD T. OHRN,
General Secretary.
WALTER O. LEWIS,
Associate Secretary.
JOEL SORENSON,
Youth Secretary.

Uppsala, Sweden.
November 14, 1953.

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Missionary Herald

MARCH 1954 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

The Home Work Fund

IT seems appropriate that after editorials on closer co-operation between the Baptist Missionary Society and the Baptist Union, and on Andrew Fuller, who made so notable a contribution to the bringing together of the Baptist Churches of Britain, there should follow one on the subject of the Home Work Fund. There are, of course, readers of this magazine in Scotland and in Wales who are not so directly concerned with this fund as are the Baptists of England, or, should we say, those who are members of churches affiliated to the Baptist Union of Great Britain and Ireland. But even they cannot be unconcerned about the principle of which the Fund is an expression and the ground of its appeal.

Baptists believe in the congregational form of church government. The local church is competent under the guidance of the Holy Spirit to order its own affairs. The idea that there should be a body superior to the local church, able to dictate to it, is repugnant to Baptists, not because they are individualists, nor because they are selfish, nor because they like power, but on theological grounds. But they have always recognized that a local church cannot think and act as though no other churches were in existence. They have always worked in association with one another, taking into account the guidance which can come to the local church through the guidance given by the Holy Spirit to the representatives of the churches as they have together sought that guidance. The strength of the Baptists as organized lies in the fact that they voluntarily come together in association bound by common allegiance to Jesus Christ.

THE churches acting together can achieve what they never could separately. As life in modern times has become more complex, and as the churches have developed against a constantly changing background, so it has become increasingly more necessary for the churches to act together. In order to take the Gospel to the heathen world, the churches acted together and formed the B.M.S., which they continue to sustain for that purpose. In order to deal with problems which arose here at home the organization now known as the Baptist Union of Great Britain and Ireland was developed. Baptists would agree that both bodies came into being through the work of the Holy Spirit.

The Home Work Fund is the one main fund of the Baptist Union. Or should we rather say, it is a main fund of the churches? By this fund they provide that machinery which makes co-operative work possible. The Church House with its Departments, the Associations, and the General Superintendents are maintained. Through the Fund it is possible for the churches to share corporately in the work of the Baptist World Alliance, the Free Church Federal Council, the British Council of Churches and the World Council of Churches.

THE work, however, for which the Fund is best known and to which the major part of it is devoted is that of giving grants to churches to enable them to have leadership and pastoral oversight, either by a minister or a deaconess. Many of our country churches would not be able to maintain their witness were it not for the Fund. And many causes in new housing estates would wither and die were it not for the special initial pastorate grants. The grants are not as large as all might wish. The minimum stipend guaranteed to an accredited minister is shockingly low; that of a deaconess is almost scandalous. But what can the Union do? It has at its disposal only that money which the churches supply.

It is not possible within so small a compass to give details of all the good work of the Fund. Sufficient has been written to indicate that the support of it is an obligation for all members of Baptist Churches in membership with the Union and that it has strong claims on the generosity of others. It gives an opportunity to those who are strong to help those who are weak. A Christian man who has two coats can never be indifferent to the need of a man who has none, especially if that man be a brother in Christ. A church that is able to keep its property in a reasonable state of repair and pay to its minister and its caretaker adequate stipends, cannot be indifferent to the needs of a church with fewer members and smaller financial resources.

THE Fund, though comparatively new, is winning its way in the churches. In 1952 over £47,000 was raised—an increase of about 93 per cent. on the figure for five years ago. The total for 1953 was not available when this article was written, but in that year the Union undertook new commitments by increasing certain allowances to children of ministers. And no one can remain satisfied with the present minimum stipends for ministers and deaconesses. On the second Sunday of this month collections will be

taken in the churches. The B.M.S. joins with others in appealing to you to be generous. To accept the responsibilities which come from membership with a communion larger than the local church and to express fellowship in terms of giving to those whose need is greater is to do the will of Christ. And the Society exists to remind the churches of their duty to obey their Lord's commandments in relation to those who are outside the circle of the local church, though its special concern is for those in lands other than Britain.

Patients at Berhampur

By DOROTHY M. COGGINS

AT the moment there are not quite so many patients in the hospital as it is the month for cutting rice, but all who do come are really too ill to walk about and need a great deal of nursing. Here is a description of a few of them.

Sari was a little girl who was badly burned on her hands when the house caught fire. Her mother died from burns at that time, but Sari wasn't taken to hospital and they healed with a great deal of scar tissue, so that she cannot use them. Now her big sister of fourteen, who, incidentally, has a bad heart, brought her to have something done if possible so that she can cook and use the grinding stone. Thus Dr. Green has done skin-grafting in various stages, and now she uses her hands quite well. She was in the East London Tabernacle cot for a long time and was a very good patient. She learned to sing the stories of Jesus and loved to listen when they were being told in the ward. We are hoping to visit her village one day.

KOKILO has been with us for a long time as she has no relatives now. She had a stroke which paralysed her down the right side so that she cannot walk or cook for herself. Thus she has been without food and is unable to pay for anything, as she has no money at all. She had another stroke just recently and was unconscious for twenty-four hours. However, she is much better now, and is taking an interest in the Bible teaching. She is being nursed in the Fairlight bed. Antoni Mary is a Roman Catholic who is a permanent invalid and has very bad attacks of asthma. She has been with us a long time and is "almost a Baptist" now, as she listens to all the teaching given and enjoys it. She, too, is very poor and is having completely free treatment and food. Naomi is a Christian from Padripoli, one of our Christian villages six miles away. She has a bad heart and is in from time to time. Her husband is also ill in the Government hospital here, as we do not take men; and they again are very poor, so she is having everything free.

KOUSILI is a diabetic who has been very ill and having comas. We put her on to insulin treatment, but as there is no National Health Service out here, each injection costs us a shilling to give while she is having big doses, and it will cost her a shilling a day for two later on. She, too, is very poor. She is only a servant girl, and so we have had to give up insulin now that she is a good bit better, because she could never afford to continue. How long she will remain well is difficult to say, as insulin in her case is almost essential for her to live a normal life. Antoni Mary is in the Evelyn Roach bed and Naomi in the East Sheen bed; then Kousili has been in the Denmark Place, Camberwell, bed.

Radha is very ill with ascites, due to malnutrition, and is very anæmic. We have put her on to skimmed milk, which is a high protein food, and it is doing wonders for her; she asks many intelligent questions when there has been Bible teaching. She is in the Princes End, Tipton, bed.

A little patient at Berhampur

GOURO was seriously ill with peritonitis when she came in, but is much better now. She also shows much interest in the Bible teaching and wants us to visit her in her village when she goes home. She is in the Anita George, Criccieth, bed. There is only space now to write of one other—a little babe named Krishna, running a high temperature with malaria; also he

has much diarrhœa from dysentery and worms, and is very anæmic and dehydrated. He has responded well to treatment. His mother, who watches by the bedside, listens to teaching and prays to God to save her baby as he is the only one she has out of thirteen. We pray that she might come to know the Lord and Saviour of us all while she stays with us. He is in the Joy Cot.

Hospital Sunday at Pimu

By Dr. STEPHEN HENDERSON SMITH

SUNDAY, 18th October, dawned with that brilliant clarity which gives to some tropical days their peculiar charm. The patients were having their service in the ward at six o'clock, and soon after the strains of *Calcutta* could be heard coming from the church where the *infirmiers'* choir was practising for the morning service. This was the day set apart as St. Luke's Day for giving thanks to God that His Son came to save the broken bodies as well as the burdened souls of men. When the drum had sounded for calling people to church, patients, clad in their white cloth shirts and skirts, began to wend their way from the wards. Soon a large congregation had collected. The front row was for in-patients. Many had just recently recovered from operation. Smartly-uniformed *infirmiers* took prominent part in the service, ably led by Sister Maisie Chaplin.

SITTING there in quiet worship before God, we remembered His goodness in helping us to heal so many who had come in their need to our doors. One remembered, for instance, that morning when, just as we were leaving morning prayers, we were met by a poor, distracted father with his two-year-old son in his arms, crying to us that it was already too late—that his child was dead. We laid the boy on the ground, endeavouring to keep alive the faintly-flickering spark of life that still remained, guarding his breathing while the violent spasms of cerebral malaria continued to convulse his frame. "He is not dead—there is yet hope. Go and tell his father," we shouted to those who had gone to control the grief-stricken man. Willing arms bore the child to the operating theatre, and there we fought with all the resources of modern medicine for that precious life. Outside the relatives were already wailing, remembering that they had never seen a child survive that state. But we hoped and prayed on. It was one of the *infirmiers*, Ngele, our theatre assistant, who gave the intravenous injection with that sure touch that years of training had given him. An intravenous injection in a child of two is no mean achievement. The convulsions continued. A desperate situation demanded desperate remedies. We decided to give him a general anæsthetic. Would he die or live? How we prayed! He lived, and to-day is often to be seen around and about, playing happily, the apple of his father's eye.

An Infirmier gives an Injection

WE remembered, too, the lepers, 132 of them, living at Njingo. There numbers have increased almost by double since the new drugs have come in, and they have built many new houses for themselves, including one for a resident student *infirmier*. Previously they had only a daily visit, but now they have him to live among them. His name is Sweye, and he and his wife were very willing when we asked them to do this piece of service. Many of the lepers are infectious, some extremely so, and it required no small courage to leave this wholesome village here at Pimu and live down at Njingo. Practically every fortnight we admit new patients, and by God's help have

not yet had to refuse any. We ask them to help us by building their own houses and cultivating their own gardens. The lepers are a grateful and happy crowd, and listen well at the Gospel services. Recently two have been baptized.

We remembered the work done up and down a 200-kilometre road in ten out-treatment centres. At some of these we have our *infirmiers* stationed ; others are visited on bicycles once a week, so that regular injections and other treatment can be given in the villages themselves for Congo's endemic diseases.

THE two *infirmiers* who spoke at the service emphasized that the purpose of all our work was to help men and women to accept the abundant life that is to be found in Christ. One of them said he had asked many patients who had come here in preference to other hospitals nearer at hand the reason for their choice. "We come here," they said, " because we find kindness here, and peace."

Appropriately enough, as soon as the service was over we went to the operating theatre for a cæsarean section. It was grand to work with such a willing and happy team which included, as my main helpers, two who had preached in the morning service. So the Word is translated into deeds, and men see—and some understand.

Two Lepers at Njingo

A Plague of Locusts

By JESSIE SUMMERS

JUST after the crop was sown we had two large swarms of locusts arrive within a week, probably to prospect for a breeding ground. When I first came to India I was stationed in Delhi, and I had heard from folks in Delhi that when a swarm of locusts landed in a district everyone made as much noise as possible to keep the locusts off crops. I rather smiled at the idea of it and thought that I would like to see it first before I really believed it. However, this summer I not only saw the swarms being " noised off " the field, but I actually took part in the very deafening noise to beat them away. The swarms were not sufficient to black out the sky, but they were certainly thickly spread.

EVERYONE who had any energy left, whatever job they were doing, got hold of a tin or anything which would make a noise and banged for all their might to scare the locusts off the newly-sown field where there were shoots of about two to four inches peeping up through earth which had previously appeared so hard-baked and resistant. Children, nurses, hospital workers, and sisters all joined in the chorus, and some of the convalescent patients also. What a din ! It is a wonder you did not hear it in the U.K. ! The hospital workers to whom the crop belonged were radiant with smiles and thanks, and even though the method seemed so outdated when all the modern methods are considered, this one certainly worked. I do not know if you have seen a locust. They are beautiful creatures ! The ones which alighted in our part were beautiful golden and green and their wings were of the finest gossamer that one could imagine. They are beautiful, but very destructive. Some miles from Bhiwani several crops were wiped out completely, for not only do locusts eat the surface crop, but they lay their eggs deeply into the soil and the hoppers or grubs eat at the roots of the plants. I do not wonder that the Indian farmer sometimes has such a pessimistic outlook. Sometimes for four or five years the rains are almost nil, and then in the years when the rains are good such pests as locusts, deer, monkeys, and peacocks sometimes do a considerable amount of damage to the crops.

Tula Joseph—The Shocker

By W. H. FORD

THERE is in the Congo River a short, dark catfish which can look very dull and lifeless when lying in the bottom of a canoe, but when lifted with bare, damp hands can shock you into dropping him into his native element again. This fish is called Tula (Maloptemidæ electricus).

African names are generally given only after reflection and with good reason. Joseph Tula chose his own Christian name, but as a youth was given the name Tula, the shocker.

Tula has certainly galvanized others into action or reaction when they have come into close contact with him. He comes from a village of notorious drunkards, a dirty village which is now almost extinct. Baptized as a young man, able and intelligent, he was chosen by the then senior missionary (Mr. W. Millman) to be his clerk and assistant at Yakusu. He was church accountant when his wife died and he then returned to his village, where he soon became a drunkard, back-slider and shame to the name of Christ. He certainly shocked all who had known and respected him before his fall.

Tula Joseph (*Photo by W. H. Ford*)

Tula eventually married a Christian and was re-converted. He found employment with a commercial company which owns a plantation on the island about ten miles long just below Yakusu. Here rubber and coffee are grown and valuable timber felled for export. Africans from all the surrounding tribes and from a distance come here to seek well-paid employment. Many amongst them are Christians and inquirers, but many are heathen ; and drunkenness and immorality are rife here as on so many plantations in Africa. Very quickly Tula rose in the esteem of his employers and fellow-workers. He was given responsibility as overseer and accountant and finally placed in charge of a large section of the plantation which till then had been under the care of a European manager.

AFTER due probation, Tula had been readmitted to church fellowship. He built a school chapel and made himself responsible for the church work on the island and for the evangelists who conducted schools in the four centres of the large plantation. He himself preached regularly and was appointed lay-overseer of the whole of the church and school-work around. His task is no sinecure, for his employers do not share his faith, and are critical of his insistence on abstinence from intoxicants. But they recognize that the men in his charge produce better work than those who drink palm wine and live without the restraint of his Christian influence. Many have been converted and baptized under his ministry.

Tula does not attempt to hinder those of another confession from their own form of worship, and so he has caused the Catholics to erect a chapel for themselves and urges them to meet for worship each morning when at dawn he gathers with those of evangelical faith for prayers.

Classes of inquirers and prayer meetings are regularly held after work hours during the week. He could be accused of being over-zealous for the truth and a little too dramatic, and he often shocks his audience into serious attention by his vivid illustrations and warnings.

VISITING missionaries and their African " boys " well know Tula's warm hospitality and generosity. The writer has often enjoyed several days spent in his house during a tour of the district. His employers value highly his work and have made several generous presentations in appreciation of his conscientious service. The State has twice given him distinctions. Tula Joseph was recently asked to speak at the annual Church Conference on: " Can a Company Manager be a Christian ? " He was chosen because his life and witness patently shows that he is both a sincere Christian and very efficient manager.

The hope of the future of the Church of Christ in Congo lies with laymen like Tula Joseph. May he continue to shock into awareness of Christ many who lie asleep in indifference and satisfied materialism in prosperous Congo to-day.

Stagnant, Unresponsive Fields

By E. LESLIE WENGER

PEOPLE speak sometimes disparagingly of the "stagnant" or "unresponsive" mission fields, referring to areas where non-Christians are not being brought into the Church and where all mission activity is used up in the care and discipline of the existing church. They sometimes imply that such work should be closed down. Indeed, it is often disheartening: but the same logic ought to lead us to closing down work in England, too! The pastoral and teaching work of the existing churches is in itself no mean task, and every bit as urgent and imperative as the ministry of churches in Britain.

I have just spent a week-end at a village that cannot often be visited. It is relatively large in numbers, but the people are very poor and very few are literate. But it has preserved a quality of spiritual keenness better than in some more favoured churches. It has no pastor or teacher. The pastor of another village is supposed to come occasionally, but he rarely does so except to perform a wedding ceremony. My last visit was two years ago, before I went on furlough.

ON my arrival on Friday evening I was told that a number desired baptism; the girls and married women would come for instruction the following afternoon and the men at night. In visits to houses I tried to see prospective candidates, but none of the young men are at home during the day, and I was able to see only three of the women before the class.

The first whom I found was a girl nearing marriageable age. The family atmosphere is good, I know, for the father is the church secretary, and the elder brother was one I had baptized in Barisal. Though the brother has matriculated, this girl cannot read at all. And her ignorance! It seemed almost impossible to baptize her yet.

In the next house were two married women, with two children. Here things were better. They knew little enough, but they were not so helplessly tongue-tied as a girl approaching puberty. The experience of becoming a mother brings them to grips with realities; and though they knew little they felt deeply. Said one, "I am so unlearned. I have sinned a lot. But I wanted so much the baptism of the Spirit. My father told me to pray all one night for the baptism of the Spirit. I did pray, but I have not got it yet. I do so want to be baptized, because I want the Spirit and I want to be good." Said the other, "I know nothing. But my child was very ill, and I prayed and prayed and God was merciful to me." The former then spoke of how God had answered her prayers for her children. She could read a little, so I left the booklet, *The Way of Salvation*, and urged her to teach the other a little. She was aghast: "But I am so unlearned." "Perhaps," I said, "but pass on what little you know. Talk things over when you are together." We talked of the meaning of faith, of salvation, of Christ's death. What little they knew of all this gradually came out as we went on talking.

AT the instruction class two other girls and one married woman were also present, seeking baptism, together with some others who came for further instruction. The mother-in-law of the two former married women was also there. Here we sat on the floor; and my mind could not help forming a contrast with how, I imagine, the pastor conducts his baptismal classes in St. Mary's, Norwich. Here we had one hour only in which to pack in so much. But the mothers had their children with them, children at the age when they are perpetually restless and perpetually demanding. The three whom I had not seen before were quite dumb, and nothing could I get from the two

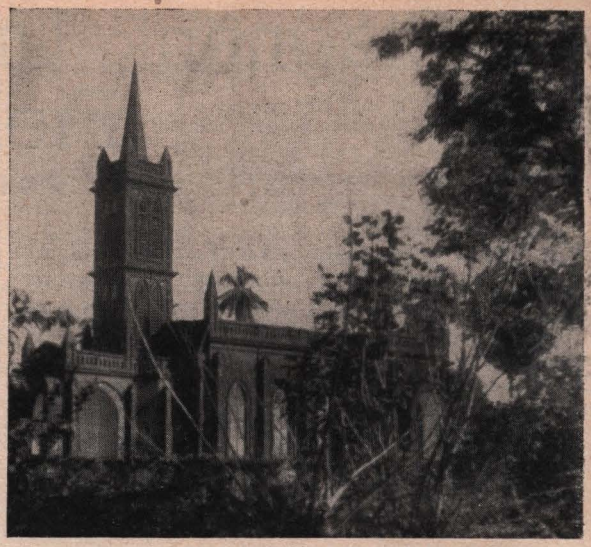
A Village Christian Home

girls. Someone behind tried whispering answers to one of them; I had to reprove her. She did it again; I had to send her to sit in another place. One gambit after another was tried; but I could get no answers on which I could say that they were ready to be baptized. So I then concentrated on the other four, whom I thought I might baptize.

Just as I was embarked on "Sin" there was a bit of a stir; and I saw the mother-in-law writhing in agony. It looked like a fit. Someone brought water; another, oil to rub on her chest: apparently she did have turns like this from time to time. She rolled around sighing, "Lord, Lord," by way of prayer, while I whispered words of peace and women wetted her head. After a bit she was quiet; by the end of the meeting she was sitting up again. We went on with "Sin" and "Faith".

THE meeting for the men at night was quite large. Some of them were equally dumb, and at last I decided to risk baptizing only six of the ten. "Risk"? Hardly a proper word for a Baptist to use. Perhaps not. But in circumstances such as these one thinks of the "smoking flax" which Christ did not quench; and remembers that if one does not baptize them now and give them the encouragement to their slender faith which that will bring, they may have to wait without making any further advance for perhaps another year before they can again be visited.

So on Sunday morning, after I had preached on the meaning of baptism, ten confessed their faith, slender as it was, as they received baptism in the three-fold Name. For the evening service the building was packed tight, with well over a hundred adults and some thirty children. In addition there were always some mothers outside trying to quieten their babies. Inside, it was at times a bit of a struggle because babies seem allergic to the close atmosphere of a packed tin-roofed building in a tropical summer. The service was long; for I had to report on Union matters. Then the sermon on the meaning of the Lord's Supper; and then over eighty joined round the Table after the ten new members had been received into



Barisal Baptist Church

fellowship with the right hand of fellowship and prayer and the laying on of hands.

THE service over, we settled down to a more informal meeting, discussing ways and means of Christian teaching in the church and programmes for services. Again I stressed the imperative need for this Church to have a teacher-pastor and to make the effort to clear its debts to the Union so as to make it possible for one to be appointed.

And then, to finish the day, a woman deacon and I talked with a girl who had been promised marriage by a Brahman youth: a Brahman who, with two wives already discarded, had told her he would become a Christian to marry her. Her parents, being very poor and greedy for what they might get out of it, had connived. The Church had had to excommunicate the parents and the girl was now beginning to realize the tragic situation into which she had been misled. We had to try to help her to see that her life could start again with the grace of God. So the day ended with this problem just as it had indeed begun; for even before breakfast that morning the church leaders had come to me to discuss it.

A stagnant, unresponsive field? But I have no doubt that the Lord has work here for us to do, imperative and urgent. The immediate need is for a resident pastor-teacher who can carry on that work from day to day, who knows of the things of God and can shepherd the flock. Pray that the church may realize this need sufficiently to make the effort by which such a pastor may be sent to them.

Meal Time

Many Baptisms in Balangir Area

By MALCOLM and LYSBETH BRAND

IT is not possible to do much touring during the rains, as roads are often impassable, and in any case people are all busy in their fields sowing and transplanting rice. However, as the rains eased off in September we managed to do some visiting, especially in new villages, where many folk were awaiting baptism. During a spell of ten days there were 108 baptisms, the largest groups being 32 in one village. Many of these were new folk, and it was an inspiration to talk with them as we sought to know something of their faith and experiences.

IN one village Malcolm sat in an open space for this examination as no other spot was available. There was quite a large audience of Hindus, but the new converts were glad to be able to witness to them. Even the womenfolk, who are often shy of talking to us, spoke boldly of their new-found faith and stressed that there was no salvation in their old belief. In another place a man insisted on being baptized in spite of the fact that he had been ill for several days. The improvement in his health was at once apparent and afterwards, instead of returning to bed, he accompanied us to other villages.

SUCH examples are both a joy and an inspiration, but there is the other side of it. In Kermili an elderly man assured us that he would receive salvation through his two sons becoming Christians ! Such are the ties of family that have to be faced.

On our compound one of the employees has been an inquirer for some time now and is now attending baptismal classes. He is facing opposition from his family and own community, but will surely remain faithful. This is the sort of thing that it is difficult for us to understand, but it is very real for some of these people.

At the time of completing our annual report at the end of September we recorded a total of 653 baptisms in the year, and during the next few months of touring there will be many more. In the same period four new churches have been established. We are truly conscious of the working of God's Spirit in this area and would assure you all that your prayers are being answered.

Building Boom at Léopoldville

AT Léopoldville, capital of Belgian Congo, the building industry can hardly keep pace with the rapid growth of the population. One out of three workers is employed in it or in one of the related industries. The Belgians have a saying : *Quand le bâtiment marche tout marche*—When the building industry prospers everything prospers. It is indeed a fair barometer of the present Congolese boom.

In one year the white population of Léopoldville increased by 26 per cent. and reached 13,750 inhabitants by the end of 1952. There are over 250,000 natives. The city already stretches over a total length of eighteen miles. There are many two-car families at Léopoldville. Still, the city cannot be allowed to grow and sprawl for ever. The city planners are now insisting that the solution lies in many storied buildings and small skyscrapers. So Léopoldville is gradually losing its colonial aspect

Modern Buildings at Léopoldville (Photo by C.I.D., Brussels)

and begins to resemble any modern city of Europe, the U.S. or South America.

At the beginning of June seventeen tall buildings were under construction at different spots of the capital. Since January 214 building licences have been delivered. A thirteen-storied building will house all the offices of Otraco, the big Congo transport organization. Plans are ready for a new six-storied hospital, complete with private bathroom and balcony and separate air-conditioning system in every room. On top of the sixth floor there will be a big reading-room and terrace for convalescents.*

FROM FAR AND NEAR

Congo Mission Statistics for 1952

THE following summary statistics for Protestant missions in the Belgian Congo and Ruanda Urundi in 1952 have recently been published :—

Mission Stations	280
Missionaries	1,651
African Personnel	24,000
Church Members	675,538
Inquirers	272,486
Schools	12,842
Scholars	387,631
Protestant population (approx.) ..	1,600,000

The figure on church membership is of particular interest. It shows an increase of more than 100,000 as compared with 1950. The number of inquirers is remaining high, which promises a further large ingathering in the church during the coming years. This rapid increase in the number of Christians should be a matter of rejoicing, but also of concern. It places upon both missionaries and African workers a heavy responsibility, for these fast-growing flocks need to be shepherded properly if they are to grow " unto the full stature of Christ."

Medical Statistics for Protestant Missions in Congo, 1952

Hospitals and Dispensaries	105
European Doctors	48
Nurses and other European workers	143
African nurses, etc.	372
Hospital beds	3,330
Major operations	5,889
Minor operations	16,220
New cases treated, 1952	968,455
Total number of consultations ..	5,967,731

A Blind Evangelist

MISS JESSIE SUMMERS writes from Bhiwani : Some of the village folks imagine we have some peculiar magic and that they will get better immediately they come under our care. Unfortunately, if this does not happen in a very short time, they often decide to go home or get other treatment elsewhere. We rejoice that some do wait and are nursed back to health and strength, and that during their time of waiting they hear the story of the Gospel. I wish you could hear Florence, our blind evangelist, tell and expound these wonderful Gospel stories. Someone said to me that an Indian audience is a very shifting one—people come and go, children cry and want nursing, but really you can on most days hear a pin drop when Florence is expounding the Bible. After she has finished she goes round the wards and sells booklets and hymnbooks. Some of our women sweepers in the hospital are very interested in Christianity, and Florence helps them, too, in their understanding of the Gospel.

Baptisms in Angola

MR. AND MRS. HOWELLS write from Ambrizete : You will be pleased to know that we had baptismal service yesterday when twenty-nine passed through the waters of baptism. It was a grand sight, the church being crowded. Then followed a Communion Service. We find the number attending the meetings are on the increase. There was also baptism at Bembe yesterday, so the work goes forward. I have of late been able to have some four evangelists out into towns in the Ambriz district ; more are waiting for teachers. We look forward with great hopes for the whole of the work Ambriz way.

Evangelism Among Children

MISS AURORA BROOK reports from Ratnapura, Ceylon :

In July I accepted an invitation of the Matale staff to lead their evangelistic week-end for the children. The little car came in very useful then, as the special bus which came to take them to the bungalow where the week-end was to be held arrived late—it was dark when we arrived, and it was not possible for a bus to go the last half mile. As it was wet, the car went to and fro carrying goods and children. As for the Ratnapura week-end, this included a number from non-Christian homes who have been attending Sunday School and young people's meetings. Their interest is evident, but we can still say no more than that ; in the meantime we hear of a number of attempts to prevent the Christian hostels continuing such evangelistic efforts. It makes some of us feel that it is urgent to take full advantage of the opportunities we still have.

In the Rice Harvest

MR. DAVID STOCKLEY of Barisal writes : To get the feel of things I spent a morning rice

* From *The Belgian Congo To-day* by kind permission of C.I.D., Brussels.

harvesting : set out with the farmer for his plot in a boat. We anchored the boat and slid into the three and a half feet of water to begin work. Take as many rice heads as you can in the left hand, cut them off above the water-level with a jagged sickle held in the right hand. When you have more than you can hold, drop them in little heaps on the water and continue. The sheaves are collected and loaded into the boat for transport to the home. There they may be thrashed the same evening, or left for a few days. To thrash, a mat is put on the ground, and the rice heads thrown on to it. The cows and bullocks are driven round and round to tread out the grain. In July we were harvesting the first or *Aus* rice ; growing with it in the field was the *Ammon* rice which will be mature in November or December.

Medical Work at Ntondo

MISS PAULINE M. TROUNSON writes : The hospital services are really an inspiration, and there is quite a big Inquirers' Class at the moment. Of course, we see plenty of the other side of things, too. Only a few days ago a man died simply because he thought somebody in his village had put a curse on him. There is certainly a great need for the Gospel here. This afternoon Dr. Burton and I have been over to the Research Station near here to give needles and to hold an ante-natal clinic. After we had finished two of the workmen came to us to know if we couldn't send them a catechist as they wanted to know more.

The fact that we have a native midwife here now is making a great difference and leaves me free to see to other things.

New Books

S. Pearce Carey as I Knew Him

By J. A. Allwood

Torquay and District Baptist Education Council. 1s.

MR. ALLWOOD is to be congratulated on the little booklet which he has written on the late Dr. S. Pearce Carey, for whom he had such regard and admiration. The booklet will be especially useful in the efforts made to raise funds for the building of a Memorial Chapel at Townstal, a new housing estate. It is well produced and illustrated.

Greatheart

By Harold B. Rattenbury

The Cargate Press. 3s. 6d.

THE sub-title, *The Tale of a Country Missionary*, indicates the theme of this book, and, as one would expect of the author, the country concerned is China. Mr. Rattenbury, with his customary skill, tells the story of an old friend and colleague, Joseph Kimber Hill, who served as a Methodist Missionary in China from 1890 to 1921.

Picture Stories of the Bible

Vol. 1. The Old Testament. 12s. 6d.
Vol. 2. The New Testament. 8s. 6d.

Bible Pictures Inc., Ltd., Oadby, Leicester.

HERE are two picture-books which will be read with delight and profit by children. The method of the American comic strip is used in the telling of the great stories of the Bible. The selection is good and the material is reverently handled. There are some excellently-drawn maps and diagrams which will be helpful to all teachers of Scripture. Many children who would not in the ordinary course of events read the Bible will not hesitate to read these volumes and through them will be introduced to its teaching.

Bless This Roof

By Julia Burton and Phyllis Garlick

The Highway Press. 3s. 6d.

THE story is here told of the daughter of a Christian mother in Western Nigeria. She is brought up in a polygamous household and in pagan surroundings, but as a result of training in school and mission hospital she fulfils her mother's ambition for her and becomes a Christian nurse. After experience in a remote rural area, she marries a Christian schoolmaster, and together they serve the Church. The story is based on fact and is told in such a way that the reader receives much information concerning the work of missionaries and the problems which confront them. Well produced and well illustrated, it is a pleasing book to handle.

Missionary Methods : St. Paul's or Ours ?

By Roland Allen

World Dominion Press. 6s.

THIS is the third edition of a book which has had and continues to have a considerable influence on thinking concerning missions. In it the author applies to the problems of to-day the results of a careful study of the strategy and methods of St. Paul.

The Keswick Week, 1953

Marshall, Morgan & Scott, Ltd. 7s. 6d.

THIS well-produced record of yet another *Keswick* will be welcomed by all who are interested in the great Convention and that for which it stands. In cold print, of course, the addresses have not the same appeal as they had when lit up by the personality of the speaker and delivered to a large audience, nevertheless many will find them helpful. Among the Baptists who contributed were : Revs. E. F. Kevan, F. W. Dixon and Alan Redpath.

Holidays with a Plus

B.M.S. SUMMER SCHOOL PROGRAMME, 1954

IT is a great pity that only one pair of eyes reads all the reports and letters about Summer Schools. Reading once again the reports of the 1953 programme one is encouraged to note the emphasis on spiritual and educational benefits and results. No one can measure the good and lasting influence of Summer Schools. Here are one or two phrases taken from the "official" reports.

"A special feature of the School which should be noted was the half hour hymn singing on the prom. undertaken quite voluntarily by members of the School. The witness was most reverently and efficiently borne and was very much appreciated—several young people offered themselves for missionary service."

"Several decisions were recorded and three young people discussed missionary service with the president. A small group met unofficially during most of the second week for prayer at 7.30 a.m. The school supplied a team of young people to conduct a simple testimony meeting for the evening service. The church was packed and the service was an inspiration."

"The spiritual tone was high. While no mass movement was discernible we know of five definite decisions. In all cases the home minister was written to by the president."

"We climbed mountains spiritually as well as physically."

A MISSIONARY who served in one of the centres in 1953 and is now back on the field writes, "Surely Summer Schools are the best thing the B.M.S. does (except send missionaries to ——), the new friendships that are made, the dreams and visions that capture so many, steps that are directed into missionary paths, and lives that are consecrated to the Master's service. All these are immeasurable in the effect they will have on the B.M.S. and the Church at home and overseas."

Lively Discussions

A magazine has been received in which a girl reports to her local church on her experience. "Once you have been to a B.M.S. Summer School you realize that no other holiday can possibly compare with it. From the very first, the lectures and discussions were lively and full of benefit, and we felt that God was leading us. In almost every group we spontaneously gave our personal testimonies to each other. For the majority it was the first time they had done such a thing, but moved by the Spirit of God we had a time of deep fellowship. No words can ever describe the joy of the rest of our holiday. We all felt that something wonderful had entered into our lives. As we walked to the beach or joined perhaps in a game of cricket we felt able to speak freely and without reserve to each other about the joy we had in Christ and the lasting happiness that came with knowing Him. At home we are often far too reticent in speaking to others of our own age about our relationship with Christ and we steer clear of it in conversation almost as if we were ashamed of it. There was no such constraint at this School and as never before we felt that Christ was with us in our fun and games as much as in our sessions. A friend wrote to me afterwards, 'It is impossible for me to say how very much I appreciated the new courage and influence that I got from Summer School. I only wish that thousands of other young Baptists could have been there.'"

THE plans for 1954 are a little more ambitious than last year. We are going again to several old favourites, but also announce two entirely new centres.

Ancaster House, Bexhill, is almost a permanent B.M.S. centre and is an established favourite. This school provides magnificent accommodation and facilities for every kind of holiday. The sea is well in view of the School and those who are keen on tennis have all that is needed.

Four weeks. 31st July–28th August.

Leelands, Walmer.—This is a smaller centre in very attractive grounds which provide tennis courts and room for other outdoor games.

First two weeks, 31st July–14th August, organized jointly B.M.S. and B.U.

Last two weeks, 14th August–28th August, general B.M.S. School.

Edinburgh House, New Milton (Hants).—This will be the second visit to this school which is in a district reported to be one of the healthiest on the South Coast, near the sea and on the borders of the New Forest. A most successful School was held at this centre in 1953.

Four weeks, 31st July–28th August.

Cilgwyn, South Wales.—This is the Society's own Conference Centre and overlooks the beautiful vale of the Teifi and the town of Newcastle Emlyn. Within a few miles are the seaside villages of Tresaith and Aberporth. A little further away is New Quay, and within a day's excursion, Aberystwyth, St. David's and Tenby.

Five weeks, 24th July–28th August.

Bookings: 24th July–7th August to Rev. T. F. Valentine. 7th August–28th August to Rev. W. T. Lloyd Williams, Hafod, Duffryn Road, Mountain Ash, Glam.

Annisgarth School, Windermere.—This is the first of this year's new centres. The school stands high on the fell side above the village of Windermere and affords magnificent views of the lake and mountains. There is a private open air swimming bath and a hard tennis court.

Four weeks, 31st July–28th August.

Winchester Lodge, Torquay.—We are pleased to announce this school on the English Riviera, which stands on the highest point at the back of the town. Ansteys Cove and Babbacombe are within fifteen minutes from the School. It is hard to imagine a School better situated for excursions.

Adventures Afloat

Two weeks only, 31st July–14th August.

The charges for this year will be the same as last year and will be the same for each centre. For shared accommodation it will be £3 18s. 6d. per week inclusive, for a double room 4½ gns. each per week, and a single room, where available, 5 gns. per week. Most of the accommodation is "shared"; there are a few single and double rooms at Bexhill, New Milton and Windermere. Excursions vary with the different centres but cost about 7s. 6d.–10s. weekly and are optional.

We strongly advise early booking. Forms and further particulars can be received from Rev. Theo. Valentine, 93–97, Gloucester Place, London, W.1.

Fellowship in Prayer

Based on the Prayer Calendar

March 1–6.—The Mission House Staff.—The part played by the headquarters staff in the work overseas is not always remembered. In addition to the Secretaries, who appear on platforms and whose names are frequently seen in print, there are the other workers, clerks and typists, who do their work as to the Lord and for the advance of His Kingdom. Your prayers are asked for all members of the Mission House staff. Also, remember the deputation work in the churches by missionaries on furlough, missionaries in honourable retirement and members of the Headquarters staff.

March 7–13.—Representatives and Auxiliaries.—The Society is ably represented in Scotland by Rev. J. D. Jamieson and in Wales by Rev. W. T. Lloyd Williams and Miss M. E. Williams. Pray for them as they strive to keep alive the missionary interest of the churches. Remember, too, the Girls' Auxiliary, The League of Ropeholders, and the Men's Movement.

March 14–20.—The Baptist Union and Students.—On the second Sunday in March collections are taken for the Home Work Fund. Our prayers are asked for the Union, its Officers, and its work in the country. Pray also for all students preparing for the service of Christ at home and overseas in our Baptist theological colleges, at Carey Hall and at St. Andrew's Hall.

March 21–27.—Organizations at Home.—Our prayers are asked for the Missionaries' Literature Association, which arranges for the transmission of periodicals to missionaries, for the Foreign Stamp Bureau, which raises funds by the sale of stamps, and for all missionary workers in the churches. Remember, too, all missionaries on furlough, and those travelling by land, sea and air.

March 28–April 3.—China.—The Church of Christ in China continues its work and witness. Some of the difficulties and problems confronting the members are well known. Pray for its leaders and its congregations, that they may be loyal to Christ despite the effects of political propaganda. Remember especially Christians who have influence on national and local affairs, and for the important work of the Christian Literature Society, Shanghai.

Farewell to Miss Robb

By VIOLET H. DASS

ON the 1st August about 400 present and 200 old students and teachers of the Gange High School, Delhi, gathered together to bid farewell to Miss J. F. Robb, who was retiring from the principalship of the school after twenty-one years of devoted Christian service. The programme included songs in Hindi and English, recitations in Hindi and English, Indian dances and speeches by students and members of the staff. The seriousness of the programme was broken here and there by items like *bandewala ka tamasha* and verses like :—

The Government says " You're too ancient,"
The Government says " You're too old."
Miss Robb, we don't want you to leave us,
But we just have to do what we're told.

Bhiwani lies out in the Punjab,
You've told us in geography time
That that is the land of the Chenab,
And four others whose names will not rhyme.

By yon sandy banks and by yon sandy braes
Where Bhiwani is waiting to greet you,
You may sometimes think of us in the coming nights and days,
And we hope that sometimes we shall meet you.

EACH item was prepared with infinite care and performed with meticulous exactness. Each member of the staff and each student had worked together for weeks to make the farewell function a perfect success. But the complete success of the programme was not its most remarkable feature. The most outstanding feature was the love and affection for Miss Robb which had inspired and moved it. Many old students had specially come from places outside Delhi. Considering the expense and inconvenience of travelling in the monsoon in India, one cannot but be touched by their love and affection for her. It was a tribute to her popularity as well as an appreciation of her Christian service in the school, the church and the Indian community.

IT is very difficult to condense into a few lines all the progress which the school has made during the past twenty-one years under Miss Robb. There have been many changes for the good, but so subtle and intangible that they can only be felt and not seen. On the whole, the general tone and the academic standard of the school has steadily improved. Perhaps one single remarkable feature of the past twenty-one years has been the steady progress which the school has made, in keeping with the changing political and social conditions outside. The most difficult period was that of political transition between 1942–1947, which necessitated a change of both the attitude and relations with the Indian staff. This was achieved in the school without any friction.

Then there was the influx of refugees from Pakistan in 1947, which doubled the school enrolment to more than 400. The number of students brought many administrative problems, but it provided an opportunity for spreading Christian influence among our non-Christian students. However, the most important single change during the past years has been the change of medium of instruction from Urdu to Hindi.

But the thing dearest and nearest to Miss Robb's heart was the spiritual need of the school and the community, towards which end she worked untiringly and selflessly day in and day out.

IT is very difficult for us to realize that Miss Robb will no longer be with us in the school. It seems as if she is on furlough and will come back after one year. She has become a very important and precious part of the school, its traditions and what the school stands for. It is a consolation to us that she is still in India and that we can rely on her help and advice from time to time. The staff and students of the Gange High School send their very best thanks to Miss Robb in her new work at Bhiwani and say a very simple but very sincere " Thank you " for her inspiring example and dedicated Christian service in this school.

ACKNOWLEDGMENTS

(To 18th January 1954.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : Anon., Seven Kings, £1 ; Anon., for Overseas Missionaries, £3 ; Anon., 6s. 6d. ; Anon., 10s. ; A Pensioner, £1.

Medical Fund : H.C.K., £5. ; Anon., 10s. ; Miss D. Wheeler, 5s. ; C.M.H., for Farrer Hospital, Bhiwani, £1.

News from South America

By ARTHUR and KATHLEEN ELDER

Below we print extracts from a letter sent by Rev. A. C. and Mrs. Elder, who are at a language school in Campinas preparing for their pioneer work on behalf of the Society in Brazil.

CAMPINAS is a city of 120,000. There is a variety of industries. Among the British firms are Dunlop's and Singer's and various canning factories. There is a tremendous lot of building going on, blocks of flats in the centre of the city where most of the people like to live, and little houses on the outskirts that go up at an amazing rate. Of course, they have no fireplaces or chimneys or hot-water system, so they would not be very suitable for the English climate ; but they keep nice and cool, having a double roof—one of hollow tiles, and shuttered windows. Alas ! they have no protection at all from flies and mosquitoes, which are legion. However, Campinas is a healthy city with the cleanest water supply and milk supply in the country. Here, as elsewhere, the Brazilian postal authorities have not been able to keep pace with the rapid growth of population. Over the whole country the increase has been about a million a year for the last ten years, and a recent article in the local newspaper criticized the postal service as being thirty years out of date. Nowhere is there an adequate delivery of letters. The only safe way is to have your letters delivered to a locked box at the G.P.O. There are several hundreds of them for hire. The box number that we have given you is that of the language school for which we have a key.

TERM started a few days after we arrived, and we've been attending classes five mornings a week. We finished term with an exam., and this week we have a holiday. The day before we started school—a Sunday—Arthur had his last fling in Spanish ! At the invitation of the missionary-in-charge he preached at the Baptist Church in Jundiai, thirty miles away from here. The people said they understood well, and added with feeling, that good Spanish was easier to understand than poor Portuguese. However, since then he has resolutely eschewed Spanish, and for the first term has been with the " beginners " to get the correct Portuguese pronunciation. The " beginners," of course, includes Kathleen. She has been encouraged to find how much she can understand. Quite cheering for an Elderly beginner ! Latin and French help a great deal, but we can't help feeling that the prayers of many of our friends have been helping, too.

THERE are several thousands of Japanese in Campinas. They specialize in market gardening and keep stalls, often using pages from Japanese magazines to wrap up their parcels. We have not yet got used to the shock of suddenly coming upon a scrap of paper which at first glance looks as though it had Chinese writing on it. It still hurts a bit. What a conglomeration of races is in Brazil ! And there is an equally amazing conglomeration of religions. We buy our eggs from a Lebanese who is a Muslim. Many Japanese are Buddhists or Shintoist. There are thousands of Jews. Many of the negro people still cling to old African tribal gods and goddesses who have got vaguely mixed up with locally-acquired ideas about the Virgin Mary.

MISSIONARY RECORD

Departures

30th December, Miss M. J. Greenaway (by air), for Léopoldville.
10th January, Miss R. W. Page, for Léopoldville.
12th January, Miss J. M. McLellan, for Ludhiana.
20th January, Miss V. Yates, for Barisal, and Dr. Patricia E. Campbell, for Palwal.
19th January, Rev. S. E. E. Payne, on a visit to Barbadoes.

Birth

24th December, at Berhampore, to Rev. R. H. and Mrs. Whitfield, a daughter, Joy Breeze.

Marriage

1st January, at Colombo, Rev. S. F. Pearce to Miss Doris Bennett.

Cover Picture : Ceylon—An Elephant Bus

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BAPTIST MISSIONARY SOCIETY

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Gifts for God's work overseas may be sent to

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Missionary Herald

APRIL 1954 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Women in the Service of Christ

AMONG the most devoted of our Lord's first followers were women. Were they not last away from the Cross and first at the empty tomb? In the Apostolic Church women played a significant part. The church at Cenchrae so long ago had at least one lady deacon. In later times, partly owing to the development of monasticism, partly to a change in the conception of the ministry, and partly due to the customs and manners of the times, women were not permitted to hold positions of leadership. But their quiet and effective ministry continued in the home. As those responsible for the education and training of children this ministry was of the utmost importance. One has only to think of the influence of Monica on her son Augustine or, in more modern times, of Susannah Wesley on her sons Charles and John.

Happy women students at Balangir

IT was within our own century that women in Britain were given the right to vote, and within our own century that they have gone out into careers in professions, trade and industry, and even in the Navy, Army and Air Force. In the ministry of the Church they have not yet achieved equality with men. The Roman Catholic Church and the Church of England steadfastly set their faces against the ordination of women as priests or deacons. Some denominations, our own included, do recognize women as accredited ministers, but few women of ability come forward and fewer prove themselves to be acceptable preachers and pastors. On the Baptist Union List of Women Pastors there are now only three names. The last of these left college in 1939, and only one of them is actually serving as the pastor of a church. There are, of course, deaconesses rendering splendid service, often in most difficult situations, and many of them being ministers in all but name. But even so, the denomination seems not to have made up its mind just what it wants deaconesses to do and how and where it wants them to be trained. Too often those who have completed their college course find that there are no openings available in work for which they have the ability and training, and yet a number of opportunities requiring qualifications of quite another kind.

IN the overseas missionary work of the Church, however, the situation has been very different. Both in the organization of support at home and in the actual work on the field women were able soon to bring to the service of Christ their skill and talents. At present a lady, Mrs. C. T. Le Quesne, occupies the chair of the B.M.S., and she is not the first to do so. Throughout the country women serve as chairmen and secretaries of auxiliaries and support with devotion in prayer and deed the work of the Society. On the field women serve as evangelists, teachers, doctors and nurses; and the wives of missionaries in so many ways make a notable contribution to the success of the mission. Among the great names of past missionaries are the names of women—Hannah Marshman, Marianne Lewis, Elizabeth Sale, Lily de Hailes, and many others.

THIS year is celebrated the centenary of a most significant departure in the work of women among women. On another page of this magazine is an article by Miss Olive Mary Coats of Helensburgh, on Elizabeth Sale. One hundred years ago, that is in 1854, Elizabeth Sale first gained admission to an Indian *zenana*. This marked a real advance in the work in India and led to the forming in 1867 of the Baptist Zenana Mission, which later became incorporated into the Women's Missionary Association of the B.M.S. Through these organizations women at home and overseas have been able faithfully to serve Christ and share notably in the advance of His Kingdom.

And as they have found joy and satisfaction in the use of the gifts with which God endowed them, they have been made more free themselves and been able to bring peace and joy and freedom to others. Women have made a fine contribution to the life and work of the B.M.S. The B.M.S. has made a great contribution to women and their emancipation.

Elizabeth Sale

1818–1898

FOUNDER OF ZENANA MISSIONS

By OLIVE MARY COATS

THE ranks of our Baptist missionaries have included many gifted and indomitable spirits, from earliest days, but few have had a stained-glass window erected in their honour ! Such a window is the proud distinction of the little Baptist church in Helensburgh, on the Firth of Clyde. It commemorates our B.M.S. missionaries, Rev. John Sale and his wife, Elizabeth Sale—" Founder of Zenana Missions."

Every year, as it comes, is doubtless the centenary of some historical event or person. In 1954 we can commemorate a simple happening that had its place in liberating the women of India from the " shades of the prison-house " of the zenana of a hundred years ago. One day in 1854 Elizabeth Sale succeeded in gaining admission to a zenana, the part of an Indian house to which the women were confined. The lady she visited said she had heard that European ladies excelled in needlework. So Mrs. Sale returned with canvas, wools and needles, and it has been said that she opened the way into zenanas at the point of the needle. In those days Indian men did not think that ordinary women could possibly learn to read, and the monotonous life in a zenana gave them little chance to develop their minds. Once Mrs. Sale started friendly intercourse and the Indian ladies could show the work they had been doing, admission was gained to other homes and the light began to spread to darkened minds and hearts. Mrs. Sale was able to make a new beginning when she and her husband were moved to Calcutta, and thus the systematic visitation of zenanas was begun.

Elizabeth Sale

IT was because of the possibilities of this work that Mrs. Sale and her colleague, Mrs. C. B. Lewis, sought the help of the women of the home churches. They urged that single women workers be sent out to do what missionaries' wives could not possibly accomplish along with home duties. It is good to know that the women of Britain responded heartily to their appeal. At a meeting in London in May, 1867, the " Ladies' Association " was founded : . . . " To aid the B.M.S. in its operations among the female population of the East."

On the breakdown of Mr. Sale's health in 1874 he and his wife came to live at Helensburgh, the home of their daughter, Mrs. James Young. Within three years Mrs. Sale's boundless enthusiasm and energy had led the Baptist women of Edinburgh and Glasgow to form Auxiliaries to what was now known as the Baptist Zenana Mission. Mrs. Sale is one whom we may delight to honour, especially we Baptist women who have inherited the W.M.A. by

direct descent from the Ladies' Association of 1867.

ELIZABETH GEALE, who became Mrs. Sale, possessed varied gifts and showed character and determination from her earliest days. Born in 1818, she left her Devonshire home at the age of sixteen, having displeased her Church of England parents by becoming a Baptist. For some years she had a post as companion in London. She was an active member of Blandford Street Baptist Church, and made the Welsh milk-girls in London her special care. Through the influence of a doctor friend of her father's, she received instruction in surgery and medicines in a London hospital. Be it noted that the first woman doctor, Elizabeth Blackwell, did not receive permission to attend as a student in St. Bartholomew's Hospital till 1850, and Elizabeth Garrett, pioneer of the women's medical movement in England, only began to think about it in 1859. Our Elizabeth had studied in a London hospital before them.

A woman student practises her instrument

In 1849 she went to India as the wife of Rev. John Sale, of the B.M.S. There she was distressed to find how difficult it was to get into touch with the women. To begin with, she helped her husband by teaching the children. Being a fine needlewoman, she was able to train village boys as tailors. Her medical skill was much in demand and helped her to reach the women of the villages. In the town of Jessore, near which the Sales were stationed, it was quite unheard of for a European lady to enter a Hindu home. As we have seen, Elizabeth Sale once more achieved the impossible thing.

IN Calcutta she was deeply impressed by the need to bring Christianized European influence to bear on the higher class of the women of India. So, with the help of friends in England, a boarding school for the daughters of Indian Christian gentlemen was established in 1864 with nine pupils. Mrs. Sale was in charge with the services of Miss Wheeler as teacher.

Elizabeth Sale was medical, industrial, educational and evangelistic missionaries rolled into one, as well as the mother of a family. It is impossible to say definitely that she was the first missionary to gain entrance to a zenana, but from what we know of her and of her gift for getting her own way, it seems likely. Her granddaughters remember her as a little bent old lady, full of fire and character.

Mrs. Sale spent the last twenty years of her life in Helensburgh, where she helped the Baptist Church in its early days. The women of India always came first in her thoughts, but everything that sought to promote the Kingdom of God on earth met with a hearty response from her.

WITH characteristic kindness she dressed a doll for a bazaar on behalf of a Baptist Church in Glasgow; that was in 1894, when she must have been seventy-six years old. The doll has been carefully treasured. Twelve inches long, it has a beautiful little wax head, with hair that seems to grow from the wax. With characteristic originality Mrs. Sale dressed it as a baby of her own young days, in long clothes with a low neck. It has been given a nightgown and a wicker cradle, complete with mattress, pillow and bed clothes, and trimmed with white muslin and pink ribbons. The three-quarter-inch wax feet wear tiny knitted socks tied with ribbon. It is a delightful proof of the loving skill and thoroughness of Elizabeth Sale.

She well deserves a place on our Baptist Roll of Honour.

Needlecraft is now quite common

AT WHITSUNTIDE

A Missionary House Party will be held from 5th to 12th June at Cilgwyn, Newcastle Emlyn. Where better could one spend a week-end in early June with the lovely valley of the Teifi close by and the rugged West Wales coast within easy reach? And in the programme there will be interesting talks on missionary achievements and problems to-day. The charges are very moderate. For the full week, with private room (single or double), £5 5s.; with shared room, £4 4s. For the week-end, Saturday to Tuesday morning, £2 2s. only. Applications with a booking fee of 10s. should be sent to Rev. A. A. Wilson, 93, Gloucester Place, London, W.1, as soon as possible, as accommodation is limited.

Bhiwani

By JENNY ROBB

Miss Robb has been in India for twenty-seven years. After serving as principal of the Gange High School, Delhi, for twenty-three years, she has gone to Bhiwani. In this article she describes her new work.

BHIWANI is a picturesque country town. The predominantly sandy colour is relieved by the bright skirts and head-dresses of the womenfolk, and many of the walls are adorned with gay if somewhat crude paintings, figures from Hindu mythology or North Indian life. It seems full of animals. Flocks of sheep and goats, herds of cows, buffaloes and little donkeys wander through the streets and cycling is quite an adventure.

Our two specialities are camels and peacocks. For several of the neighbouring villages camels are the only satisfactory means of transport, and we meet long processions laden with merchandise, or curving back their necks to the rein of the rider. At the moment, unfortunately, the peacocks are moulting, but during the rains it was quite a common sight to see a peacock displaying his tail and dancing on top of a city gateway.

OUR mission work in Bhiwani began some sixty years ago with women's medical and Zenana work, and the Farrer Hospital now has about 100 patients and trains a constant stream of nurses. There has gradually been raised up a church which now has nearly 100 members. It has a good building, erected largely by the efforts of the local community, a pastor partly supported by the congregation and partly by the Baptist Union of North India, regular morning and evening services on Sunday and a midweek prayer meeting. There are now two large cloth mills on the outskirts of the town; a good number of our church members work there, and among the experts the mills have brought to the town several Christians from other places. There is also a new Government hospital with several Christian staff nurses and a fine Christian sister tutor in charge of their training school.

This church is, of course, the centre of my work, and to get to know the women of the church, to help them when I can, and to get their co-operation as far as possible, is my first job. Here it is an asset that several are old girls of the Gange School or mothers of children we have or have had there.

Then there is a little school in premises just beside the church. It was begun mainly for children of the Christian families, and most of the small children attend. We have also now a large number of non-Christians from all types of homes, those of the principal of the local college and those of the lower castes. All sit and study together, and there is no doubt that they enjoy their Bible lessons. We have four classes and three teachers, old girls of Salamatpur.

I SPEND my mornings in the school, finding it rather different from the Gange, but getting a lot of pleasure out of teaching the small boys. Afternoons I mostly go visiting, either in the Christian homes or in *bastis*, where sweepers, leatherworkers, and other lower caste people live. There are two Biblewomen—one or other usually accompanies me to the *bastis*. We go to some house where there is a friendly woman; immediately we are surrounded by a crowd of very dirty children, and soon we have a meeting—often much interrupted by comings and goings and altercations in the background—which joins to the best of its ability in signing *bhajans*, and listens with interest, if not always with sustained attention, to Gospel stories. On Saturday mornings I try to go with a Biblewoman to one or other of the villages within a radius of four or five miles where work has been carried on. Here the procedure is the same, except that in some of the villages we have friends in high caste homes.

Unlike Baraut and Palwal, there are no large groups of needy and illiterate people in these villages. From the missionary point of view as well as agriculturally, this is an area of sandy and stony soil. There was a group of Christians from a very low caste in the nearest village, but in the rather terrifying days after partition all went back to Hinduism except three women and one lad. I go there as often as possible, for they surely have a claim on all the encouragement we can give. In each of two other villages there is a single Christian family—not shining very brightly; but how difficult it must be to keep up one's faith at all in isolation like that. In the Bhiwani *bastis* there are a few scattered inquirers, but not, perhaps, inquiring very eagerly.

EVERYWHERE, however, I have met with a warm welcome and great friendliness. The devoted service of the hospital and of my predecessors here has built up a happy relationship which, it seems to me, is something to be thankful

for and not lightly to be sacrificed. Favourite *bhajans* and stories have sunk into people's minds and are quickly evoked. Their faces light up as we tell the stories of the Gospels—stories on which village scenes shed more light for me and they are quick to respond as we try to relate them to their own lives. I find myself getting very fond of some of these women. Living hard lives of unremitting toil, poverty-stricken to an extent we cannot imagine, their patience, kindliness and shrewd judgment are good to see.

Here, where the social system of Hinduism seems so secure that for anyone to be so gripped by the power of Christ as to break through, it would require a very great miracle indeed ; not to lose faith in such a miracle, not to become content with mere friendliness and yet always to love these people for themselves and care for them as persons—this is going to need a very big supply of grace. Ask for it for me, please, and ask, too, that God's power may break up and fertilize this hard soil.

Light in Our Homes

By EDITH M. HALLETT, Baraut, North India

LITTLE twinkling lights passing out into the darkness of the night—lights kindled from beneath a cross. They flickered a little as they passed out of the room into the outside air. For it is one thing to light a candle in the quiet air of a room and quite another to take it out into the night, however still. But I did not see one go out.

It was a living parable, this carrying away of the lights. It came at the climax of the Summer School for workers' wives held at the Gange School, Delhi, from 1st to 5th October. The women, between thirty and forty of them, came not only from Delhi itself, but from the surrounding districts of Baraut, Bhiwani, Palwal and Shahdara. Many of them came bringing essays about the part women can play in the service of the church or articles showing their skill in making new things out of old. I believe they also came, most of them, with hearts made ready by prayer. Some of them from out-of-the-way villages where it is a red-letter day when they can meet and talk with women from a background similar to their own. Some of them brought their interpretations of a "babe in arms." It was a large specimen in some cases. Otherwise they left behind their family and household cares. It was meant to be a time not only of spiritual but also of physical and mental recreation.

THE main theme of the school was "Light in our Homes." It was that that bound the meetings together, for there was no chief speaker. In order of appearance the speakers were Miss M. Freye, Miss E. Lewis, Mrs. Peter Williams, Miss V. H. Dass, Dr. D. W. Nathan, Mrs. S. Victor, Rev. G. D. Reynolds, Miss P. Teka, Dr. W. T. Morgan, Miss J. Robb and Miss B. Loosley. Mrs. F. J. Martin was unfortunately prevented by illness from taking part.

A Summer School for Women at Baraut

We know that "Light in our Homes" is by no means a matter of piety only, not even when the piety involves speaking to others of the Light that is in us. The Light must find its way into every little matter of home planning, child-care and hygiene. It must light our leisure as well as our work, our play as

well as our church life, family and private prayer and Bible-reading. So the range of subjects touched upon all these. Moreover, it was realized that, particularly for those not much used to it, it is difficult to keep one's mind for long periods on things abstract, however important, and so there was a very wise and welcome variety about the meetings.

SOMETIMES there was a flannelgraph, sometimes a filmstrip to illustrate the talks, sometimes a new song to be learnt. Sometimes the women were invited to sit on the floor and *do* something with their hands, learning, for instance, how to twist little palm-leaf crosses for Palm Sunday, or how to cut out paper animals for their small children.

No "Light in our Homes" series of meetings would be complete without singing. The theme song of the school was Miss A. Denis's "*Sare Jahan men mera ghar hai pyara*" (My home is the dearest in all the world). There was a sing-song on Sunday morning, at which representatives of each district were asked to sing a *bhajan*, preferably new, that might be taught to the others; and at night in the sleeping quarters there was singing which was reputed to have gone on until the small hours.

EACH day there was something a little different to maintain the happy spirit of expectancy. On Friday evening the American Information Service kindly brought their van and there were real moving "filums" to watch, including one of the Last Supper. On Saturday, not only was there a good selection of filmstrips shown in the evening, but there was also an afternoon expedition arranged to see the sights of Delhi. Without this opportunity the Summer School could not have been quite perfect. That same evening the prizes for the essays and handwork were given, and there was a display of the handwork which made quite a noble show. On Sunday morning we all went to the service at the Central Church. This was conducted by the Rev. S. Victor, and was followed by the Communion Service. During the first service the women sang their theme song. That evening, too, the Rev. G. D. Reynolds took a special service for us in the chapel of the boys' hostel.

THE "light" in any home is likely to suffer at least a misting over if the food is bad. Mrs. Peter Williams took no chances of that kind with the food for this Summer School. She provided a wonderfully varied and tasty diet for the rupee a day per woman allowed in the regulations. The women each contributed one rupee for the four days. On Sunday there was a fine iced cake given specially for the occasion by a friend in England. We all of us ate the two main meals of the day together and some of us were left wishing that our cooks could produce *Hindustani khana* like that.

Earthenware lamps drying in the sun

Yes, this Summer School was a very happy and well-planned occasion with much wise advice given. So much is certainly true. But people can absorb a great deal of wise advice and pigeonhole it neatly in their minds to be given lip-service on appropriate occasions without its making a very marked difference to their behaviour. Unless the very heart is touched little will be done. At least that is true of most women.

SO for the last Sunday evening meeting there was a white cloth laid over a table and a large raised cross upon it, gilded so that it shone in the light of the four little earthenware lamps on the table below. And there were candles there, too, thirty or forty of them, standing unlit in little earthenware saucers. The electric light was turned out and in the kind dimness of the little oil-lamps we thought about personal consecration and witness, and the intimate way in which Christ works in our lives. Several of the women, including one of the two blind evangelists present, got up and testified to what He had done for them. Then those who were resolved by God's grace to show the Light of Christ in their homes were asked to come forward and light a candle from the little lamp below the cross. We all came. After the meeting was over the women might have blown out their candles and so gone away. Instead, the little twinkling lights went out with them into the night, symbols of the Light we had promised to keep burning each in her own little home.

And were there lights lit in the hearts of those who took the little candles? At least we can vouch for this, that there was a glow of happiness about them as the days went on, and particularly that night. The light in their faces, the cheerfulness in their voices, and the sense of fellowship were more a real sign of hope than could be the lighting of any lamp for " Light in our homes."

The Norwegian Baptists in Congo

By FRITHJOV IVERSEN

(This is the first article of a series which we hope to print in connection with the forthcoming Baptist World Alliance Congress, to be held in London during July, 1955. We hope to introduce to our readers information about the work done by the principal Baptist missionary societies of the world.)

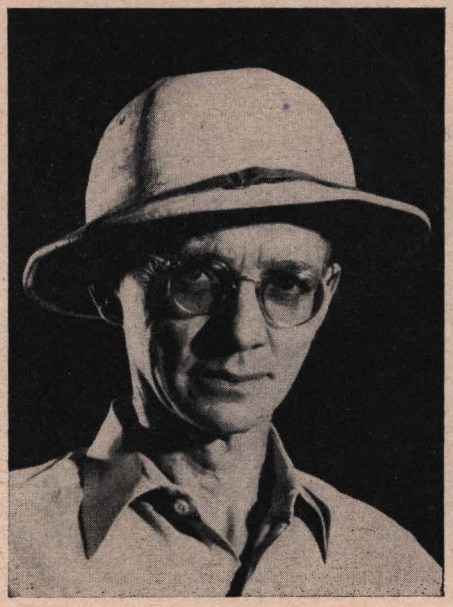
THE Norwegian Baptists started their own foreign mission by sending out one single missionary, Mr. Bernhard Aalbu. He arrived in Matadi, Belgian Congo, at the beginning of 1919, and stayed for quite a while at several mission stations in the lower Congo before going up to the Uele districts in Central Africa to look for a mission field of our own. For more than a year Mr. Aalbu did itinerary work, preaching the Gospel, trying to find a suitable place where we could start regular missionary work. When I joined him in 1922 we decided to settle in the lower Uele, and started to build our first mission station in Bondo.

Since then three other mission stations have been built, and at the time being we have fifteen missionaries on the field, five on furlough, three young people in Belgium preparing themselves for their future task, and a married couple in the United States (she a midwife and he just about to get his degree as medical doctor).

IN the missionary staff we have, among others, nurses, midwives and certificated teachers. We have three dispensaries, where we had nearly 150,000 consultations in the course of one year. Beside the ordinary school work we have a two-years' course for evangelists and a two-years' course for teachers on the main station. Nearly 250 native teachers and evangelists are engaged in the work, all of whom are supported by the native church.

We have about 7,000 Christians, 5,000 inquirers and nearly 4,000 school-children. The number of baptized Christians on our mission field is about the same as that of the Baptists in Norway.

FROM the very beginning the work has been encouraging. Of course we have met with difficulties, even adversities, but those always proved to be for the benefit of our work. We have had our disappointments, too. But the work has been going on steadily.



Mr. Frithjov Iversen

We have no special organ for our foreign mission, except a tiny little leaflet, published once a year in connection with the Sunday school children's yearly offering. The work is being kept up by the regular and special offerings in the churches, by the Norwegian Baptist Young People's Union and the Norwegian Baptist Women's Union, and by little circles spread all over the country. Some local churches are undertaking to support a missionary on the field, although all the funds are sent to a common treasurer and secretary.

Every once in a while we make special arrangements to sustain the work. For instance,

local groups of the Women's Union are arranging a yearly sale of home-made and hand-made little things. This year a number of local groups and individuals sent their products to Oslo, where my wife (Rachel Iversen, who is the chairman of the Women's Union) arranged a successful three-days sale.

WHEN I came home from the mission field in 1951, I brought with me a 16 mm. sound and colour film. The film is arranged in two parts, each of them taking about forty-five minutes: native life, animals, etc., and missionary work on a number of Protestant mission stations in Congo.

Our present secretary for the home and foreign work is Mr. Hans Asak Kristiansen, who just came back from a tour of inspection of the mission field.

Our mission, as well as any other mission, is now facing new problems, different from those of the early days. The development of the natives is encouraging; but it also means an immense responsibility on our part—to lead them wisely,

The Author with a Congo Evangelist and family

Happy Congo schoolboys

to co-operate, to know when and how to give up our position of superiority to the native leaders.

More than ever the missionaries and the Mission Boards need the support, the sympathy and the prayers of the Christian Church.

A Note about the Author

FRITHJOV IVERSEN was trained for the ministry at the Norwegian Baptist Theological Seminary. From there he went to Bucknell University, Pennsylvania, U.S.A., Livingstone College, London, and the School of Tropical Medicine, Brussels, before going to the Congo in 1922. He served on the mission field for four terms and is now engaged in deputation work. He has written a number of novels, travel books and missionary books. A keen musician, he has composed a number of hymns and tunes.

SPRING ASSEMBLY, 1954

Missionary Gatherings

Monday, 3rd May: Introductory Prayer Meeting, at 11 a.m.[1]

Tuesday, 4th May: Women's Meeting at 1.30 p.m.[1]
Annual Members' Meeting at 2.30 p.m.[1]
Medical Tea at 4.45 p.m.[2]

Wednesday, 5th May: Missionary Sermon at 11 a.m. (Preacher: Dr. Arnold T. Ohrn).[2]
Public Rally at 6.30 p.m.[2]

Thursday, 6th May: Joint Youth Rally in the Royal Albert Hall at 7.30 p.m. (Admission by ticket only—price 1s. 6d.)

[1] In the Bloomsbury Central Church.
[2] In Westminster Chapel.

FROM FAR AND NEAR

Now that April's Here

AMONG the delegates from overseas due to arrive in England this month to take part in the Ter-Jubilee Celebrations of the British and Foreign Bible Society are a number of distinguished Baptists. It is hoped that they may be able to speak on B.M.S. platforms and to meet members of the Society. They include Mr. Premanand Mahanty, M.A., General Secretary of the Bible Society of India, Pakistan and Ceylon ; Miss Hilda M. Lazarus, C.B.E., F.R.C.S., Director of the Christian Medical College and Hospital, Vellore, South India (sister of our B.M.S. missionary, Rev. E. R. Lazarus) ; Rev. W. P. Rankin, Secretary of the Bombay Auxiliary of the Bible Society ; Mrs. W. P. Rankin, Honorary Secretary for Women's Work of the Bible Society ; and Rev. S. J. de S. Weerasinghe, Secretary of the Colombo Auxiliary of the Bible Society. They will be remaining in the country until June.

Whitsun Conference

A CONFERENCE for those who would understand more clearly the task of the whole Church in the World to-day and the aims of the ecumenical movement is being organized by the British Council of Churches at The Hayes, Swanwick, Derbyshire, over the Whitsun Bank Holiday week-end, June 4th to 8th, 1954.

The Conference will bring together Christians of different traditions to consider, in prayer and fellowship, their common task. Membership is open to those who are taking an active part in the life of a local congregation or who are preparing to do so. The programme has been arranged so as to make it as easy as possible for those working in industry and business to attend.

The theme of the Conference will be *The Church in the Purpose of God*. Dr. Norman Goodall, Chairman-elect of the Congregational Union of England and Wales, will be the chairman. The Bible studies will be led by Professor Norman Snaith of Wesley College, Headingley, Leeds, and the group discussions will be under the general leadership of the Rev. E. H. Robertson (Assistant Head of Religious Broadcasting at the B.B.C.).

The opening address will be given by Dr. A. C. Craig, Vice-Convenor of the Inter-Church Relations Committee of the Church of Scotland, who was the first General Secretary of the British Council of Churches. Dr. Ernest Payne will speak on *The Church in Britain To-day*, and Dr. Robert Mackie of the World Council of Churches, on *The Church in the World*. Canon Oliver Tomkins, formerly Secretary of the Faith and Order Commission, will speak on *Our Unity in Christ and our Disunity as Churches*. On Bank Holiday Mr. J. F. Wolfenden, the Vice-Chancellor of Reading University, will speak on *The Task of the Church To-day*, and the closing address will be given by the Bishop of Middleton, the Rt. Rev. Frank Woods.

The cost of the Conference will be £3 plus a non-returnable registration fee of 5s. Further particulars may be obtained from the Conference Secretary, 39, Doughty Street, London, W.C.1.

Is the Bible Subversive ?

RECENTLY the American magazine *Life* published an African edition of their paper which has called forth considerable comment. The *Courrier d'Afrique*, a Léopoldville daily, published an editorial in which it expressed its disagreement with many of the opinions contained in *Life*. On one point, however, they seemed to be agreed : that the Bible should be banned from circulation among the native peoples of the Belgian Congo. The *Courrier d'Afrique* comments :

> " His comments, however, do underline a truth. ' Subversive books have been excluded from Africa,' he says, ' but the Bible has not been banned, and it is the book which has most often fanned the flames of African nationalism and anti-white feeling.' It is true, unhappily true ; but why did Campbell not tell us that this Bible, this Bible which does not accept monogamy, for example, is a Bible ' made in U.S.A.' ? "

It is nothing new to learn that there are those who would ban the Bible if they could, but to suggest that the Bible " does not accept " monogamy is to reveal an ignorance of its contents, and to label it as subversive in its influence, is to disregard the lessons of history. Belgian Congo bank-notes have been " made in England ", but they are no less acceptable as currency because of that. The authority of the Bible remains divine, and a nation which refuses " the most precious thing this world affords " does so to its own irreparable loss.

Education in the Belgian Congo

THE Government is conscious of the urgent need to develop secondary education up to the point corresponding to the *humanités complètes*, according to Belgian standards, thereby opening the way to university training for Congolese. The general six-year course of secondary school, included in the present programme, is considerably short of that level, and a further two-year preparatory course will be required to make the student ready for entrance to university. This means a loss of time. It is therefore probable that the present programmes will be re-studied and re-shaped and made to correspond with courses in Belgium.

Plans have been made for two universities in Belgian Africa, one being established at Kimwenza, near Léopoldville, by Lovanium, an extension of the R.C. University of Louvain. The other one, which will be a non-denominational State university, will be established in the Ruanda-Urundi, but will also be open to students from the Congo.

Monkey Troubles

MISS ISOBEL THOMSON reports from Cuttack : The monkeys are being a dreadful nuisance just at present, coming into our rooms, breaking and destroying anything they can lay their hands on. Monkeys are not considered dangerous animals, but if they become annoyed they are certainly not welcome guests. You can imagine my horror the other day when I woke up to find one sitting on my pillow ! I cannot tell you which of us moved the faster !

New Books

The Unity of the Bible

By H. H. Rowley

Carey Kingsgate Press, Ltd. 15s.

IN spite of much opposition from her critics, and even from her own members, the Church has resolutely declared her faith that the Bible is the Word of God, that the Old Testament, together with the New Testament, is the record of Revelation, that here, as nowhere else, the people of God are confronted with the Word of Judgment and Salvation, and so a genuine Christian presentation of the work of Christ and the Sacraments must be true to the Biblical presentation. Often, it must be admitted, the " defence " of the Bible has been unworthy of the Bible and the Christian faith ; the Bible has been subordinated to some theory of inspiration and revelation which has its origin outside the teaching of the Bible. It has served not to build up the life of the Church, but to introduce strife where love should rule.

This book succeeds because it is resolutely careful to do justice to the diverse elements in the Bible, and only then to point to the underlying unity. For revelation is not static ; it is the coming of God into the life of men in concrete historical situations. This " coming of God " is seen in most characteristic form in the Exodus and in the work of Christ. " The single hypothesis that the finger of God is to be found in expectation and in fulfilment is adequate, whereas if this is denied, no single explanation of all can be found " (p. 13). No less satisfying is the treatment of Israel's sacrificial system as the God-given medium of His people's approach to Him, through which Israel knew forgiveness and communion. Because of this Dr. Rowley is able to expound the New Testament teaching of the death of Christ in terms of sacrificial efficacy which yet requires the response of man.

Because of recent discussion in many parts of the Church on the subject of Baptism, it is probable that the material in the last chapter, " The Christian Sacraments," will attract particular attention, and deservedly so. But it must be read in the light of the preceding chapters. In other words, the Christian sacraments cannot be apprehended in isolation. The argument would appear to leave the pædo-baptist, if he would justify infant baptism, no alternative but to abandon the New Testament teaching, and to rely solely on the practice of the Church. It will also compel many Baptists to realize how often they have neglected the full New Testament teaching. The discussion of the Lord's Supper will be equally challenging, as it compels recognition of elements in the New Testament teaching too often forgotten in some Protestant circles. The strength of the argument is in its fidelity to the whole Biblical teaching.

As always, Dr. Rowley presents the views of others, even when he disagrees, with scrupulous fairness, and states his own views with such temperateness and sobriety that they are the more convincing. All who are concerned to know for themselves and to share with others the teaching of the Bible will be grateful for this book. It is not " easy reading " ; there is so much in it. It should be in the possession of teachers, especially for Fifth and Sixth Form work. It will be invaluable for the preacher and the leader of discussion groups. One can think of many situations on the mission field where it will be of immense practical help in building up the life of the Church. Its treatment of the Old Testament material alone would be a silent rebuke to the current indifference to, and ignorance of, what the New Testament writers call " the Scriptures."

Gratitude has been defined as " a secret desire of receiving greater benefits." We, too, hope to receive another book of this calibre that will treat among other subjects, of the Church, the Last Things, and the doctrine of the Holy Spirit. As we recall earlier contributions from Dr. Rowley, this may not be an unreasonable hope.

A. S. HERBERT

Fellowship in Prayer

Based on the Prayer Calendar

DURING this month our prayers are requested for the Church in China. Owing to the revolution which is taking place in that country the Church has continually to face new problems, new difficulties, and new kinds of opposition. Little reliable information reaches us. In some places, especially the larger cities, the churches seem to be in good heart and their services are well attended. In the country districts the situation seems to be not so good.

April 4–10.—Remember in your prayers this week the work of the China Bible House, and of the Y.M.C.A. throughout China. Pray, too, for the Christians in the Border Tribes that the Gospel might further spread among their peoples.

April 11–17.—Pray for Christian students in government schools and universities, for all Christians living and working in isolation from fellow-believers, and for the leaders of the Church of Christ in China.

April 18–24.—Pray for the Christian homes in China, and especially for the children growing up within them. Remember also Christian nurses working in Government hospitals.

April 25–May 1.—Pray for all Christians in Government service and for the political leaders of the Chinese people, including the head of the Central Government, Mao Tse-tsung.

Corinth and Young Congo

By A. M. WELLER

THE opulence and material prosperity of Corinth enabled Paul, the respectable artisan, to say among the Corinthians: "I determined to know nothing among you but Jesus Christ and Him crucified." Their discontent amid worldly satisfaction contrasted with Paul's joy in this world's lack and his heavenly possessions.

To make the Christian way of sacrifice and present poverty plain to young Congo is, however, not possible in Paul's Corinthian way. Poor though we missionaries are in comparison with administrators, traders, technicians and European workers in the Colony, we still touch more money than the general mass of Africans, and they refuse to believe that there does exist a minority who gain more money than we do. The fact that missionaries are less well-dressed than the Congo *élite*, they attribute, not to our lack of extravagant clothes but to our lack of care about them. Our own wooden house, built by Grenfell over fifty years ago, causes us anxiety in every storm when the roof rattles and leaks. The woodwork is so worm-eaten that we have "peepholes" between the rooms and "ventilators" to the exterior. We are ashamed of the condition of the house and seriously worried because financial stringency does not permit either the extensive repairs to be done or even a smaller house to be erected. To our African visitors, however, it seems a palace. School essays on the subject pictured it a fairy palace filled with countless treasures.

TREASURES! It is true that missionaries possess all the things that the wealthiest Congolese covets, and that we throw away knick-knacks which the houseboys exhibit in their villages with the greatest pride of possession, but no appreciation of intrinsic worth, artistic merit, or even completeness. They see no difference between china and pottery, and enamel takes precedence over all. That the value of a thing is lost by chipping, or enhanced by beauty or sentimental associations they cannot understand. All interest in my copy of Bellini's "Doge Leonardo" ceases when I say: "No, it is not my father". A student-monitrice was hurt that I would not give her for the asking a beautiful little gold chain given me by my grandmother.

In this northern part of the Congo, I believe, there has been found almost no evidence of indigenous artistic craftsmanship. The ivory working introduced by early missionaries has produced a few imaginative artists, but, generally, it is the weight of the ivory and not the skill of workmanship or beauty of conception that regulates the price. One man, to cater for the increasing needs of his growing family, yearly makes his salt-cellar canoes bigger and bigger to sell them at a price higher and higher. But the pattern is exactly the same.

THAT we have to give becomes increasingly in the realm of the spirit, but what they covet is increasingly in the realm of the material. The inestimable boon of the primary education of one thousand two hundred Bolobo children and another six thousand in the region, the translation and printing of books, the good advice given freely towards the moulding of a stable society, and the preaching of a salvation without money and without price, is found wanting in the balance over against their desire for present material possessions.

The Way of the Cross, made difficult for us to show forth in our living among a yet primitive people, is being spoken against by those who have renounced it, and laughed at by those who are introducing the idea of must-have-THINGS-here-and-now. Young Congo would like to be in Corinth, but would it keep Christian?

MISSIONARY RECORD

Arrivals

24th January, Miss H. Andress, from Santi Kutir, Barisal.
14th February, Mrs. J. W. Bottoms, from Chandraghona.
21st February, Miss B. Loosley, from Daryaganj, Delhi; Dr. Muriel Rigden Green, from Berhampore; and Miss B. M. Boal, from Udayagiri.
23rd February, Miss F. G. Cann, from Chandraghona.
27th February, Rev. W. and Mrs. Winfield, from Serampore.
1st March, Rev. Andrew Simpson, from Ntondo.

Departures

28th February, Rev. C. A. and Mrs. Couldridge and three children, for Thysville.

Birth

20th January, at Pimu, to Dr. and Mrs. S. L. Henderson Smith, a daughter, Marilyn.

Death

3rd February, at Steyning, Sussex, Mrs. Frank Hasler, India Mission, 1906–1937.

A Church is Opened

By A. A. LAMBOURNE

KIBENTELE station was founded in 1920. Since then the people have worshipped in a carpenter's shop, converted for the purpose ; but they were encouraged to look forward to the time when their own church should be built. Gifts were made regularly by the people during the years, and these formed the nucleus of the building fund. In 1944 a grant was made from the Ter-Jubilee Celebrations Fund, and hopes ran high that actual building operations would soon commence. There was some considerable delay, however, owing to various causes. Advantage was taken of the coming of Mr. Ernest Mitchell, a builder appointed to erect the new school at Kibentele, to ask him to superintend the building of the church. He drew up the plans himself with loving care to the task of creating a temple worthy of the worship of God. The church was built, but Ernest Mitchell only put the finishing touches on the actual morning he left for furlough ; and one of the last things he did was to place in position a beautifully designed and executed text he had prepared : " O worship the Lord in the beauty of holiness ".

The new Church

THE furnishings of the new church had to be made, particularly the seating. The Faculty of E.P.I. Kimpese donated a lectern, and at last all was ready for the official opening. Saturday, 12th December, was the day appointed. The morning of that day was dark and lowering, and rain delayed the proceedings for an hour. But a great concourse assembled from all the twelve Kibentele districts. There were representatives, too, from neighbouring mission stations. Kimpese, both the *Ecole de Pasteurs et d'Instituteurs* and the *Institut Medical Evangélique*, sent delegates ; also Thysville, Léopoldville and Bolobo ; and the Moerbeke Sugar Company was represented. After the singing of the Doxology and the reading of Scripture sentences, Mrs. L. J. Taylor, the wife of the Congo Secretary, was asked to open the door. She was the recipient of a bouquet from the smallest station girl, and then received the gilded key on a velvet cushion from the smallest station boy. She turned the key in the lock and proclaimed the church open for the worship of God.

New school buildings at Kibentele

IMMEDIATELY the church was crowded to its utmost capacity ; even the vestry was called upon to accommodate nearly 100 station boys. A large number of people, unable to gain admission, followed the proceedings from the outside. In the service that followed tribute was paid to the memory of Ernest Mitchell, the missionary builder, whose tragic death last March saddened all who knew him. Greetings and good wishes were presented by many friends, including the Field Secretary, the Rev. Leslie J. Taylor. A feature of the morning's gathering was the reading of messages from missionaries who had formerly served at Kibentele. No less than fourteen of these sent greetings, and they were headed by the Rev. W. B. and Mrs. Frame, the founders of Kibentele station, who had served the Mission so devotedly during many years.

IN the afternoon a Thanksgiving Service was held, when gifts were received for the Building Fund. There was much generous and sacrificial giving. The celebrations were continued the next day, Sunday, when the Rev. H. J. Casebow, in a moving message, declared that God's House was for the worship of God, but that individual lives were the Temples of the Living God. A solemn Communion Service brought the proceedings to a close.

The Kibentele people rejoiced greatly in all that was done, and the resident missionary staff gave thanks to God for so much encouragement. The total offering at the opening ceremony was £84. There is still a large debt on the Building Fund, but the folk are in such good heart that there is reason to hope that it will be removed at not too distant a date. As on a previous great occasion of a church opening, the people returned to their homes " glad and merry in heart for all the goodness that the Lord had done ".

Literature for Overseas Chinese

By B. H. W. SPILLETT, Hong Kong

SO far, with a few exceptions, the productions of the Council might be described as aimed at the Chinese Christian community. It was not intended that this should be so, and now that the literature needs of the Church have been somewhat attended to we hope to aim at a wider public. Before long we should have a good selection of tracts for the outsider. We made a beginning with reprints of the well-known R.T.S. series in response to a number of specific requests. As they were written in Hankow twenty years ago you can imagine that some revision was necessary. Under this heading I should mention that we are working on a sales campaign for *Happy Childhood*, the splendid magazine for which Miss Margaret Brown is largely responsible. All last year we printed only 1,000 copies a month. From February we are increasing to 3,000 and we see no reason why the circulation should not rise to the 10,000 mark, so great is the demand for children's magazines. We think that this little paper will play its part in the spreading of the Gospel in South-East Asia. Another idea that we are playing with is the project for a Christian comic on the lines of the *Eagle*. We note that in the States a lot is done for evangelism by cartoons of the newspaper-strip type. We would value the prayers of our friends at home for guidance in all the plans we make to get the Message over.

Young Chinese sisters, both lepers

TWO months ago it was decided to reprint the bi-lingual edition of *Stainer's Crucifixion*. This should be an event for many church choirs, as it will be their first opportunity of singing the Crucifixion in Chinese. The C.L.S. edition came out in 1950, but few copies reached the outer world. Orders already received show that our publication will be of value for Easter music this year.

NOW that we have been here for three months we find ourselves swept into the rapid current of Hong Kong's " good works." We are both deeply interested in work amongst lepers, and Mrs. Spillett has been appointed Honorary Secretary of the Women's section of the Hong Kong Auxiliary of The Mission to Lepers. The work that Dr. Fraser has done on Hay Ling Chau, the island leper settlement here, reached the climax last Saturday when the Maxwell Memorial Medical Centre was opened by the Governor. The trip to the lovely island in beautiful weather was something to remember, but what struck me most was a hymn sung by a choir of leper children.

Of Interest to You

AT the end of the war there issued from the Carey Press a number of missionary books. Because, owing to war-time delays, they all appeared together and in fair quantities, they did not have either the publicity or sale which they deserved. The consequence is that the V.E.D. Bookroom of the Society still has stocks of these books unsold. In order that they might be better known and appreciated, and in order to clear the stocks, it has been decided to make a special offer to readers of the MISSIONARY HERALD. The following books can be purchased by them (while stocks last, of course) at 2s. 6d. each or for 6s. the set of three :

1. *The Gospel in India*, by W. E. French (published price, 6s.). This is an excellent study of our work in India to the time of partition.

2. *The Dawn Breaks*, by W. D. Grenfell (published price, 5s.). This book tells the story of the B.M.S. in San Salvador, and incidentally reveals a great deal about primitive African life and thought. An interesting appendix contains a selection of African tales and fables.

3. *Freedom in Jamaica*, by Ernest A. Payne (published price, 5s.). This was a new and revised edition of an important book telling of the efforts of William Knibb and his associates, in the struggle for the emancipation of the negro slaves, and in the work of relief and rehabilitation which followed. The late Dr. H. Wheeler Robinson said of the first edition : " The book is worth reading as a story and will hold the attention of the reader quite apart from the particular interests of Baptist missionary work."

THE Bookroom has also a stock of certain of the volumes of the Furnival Library of Children's Addresses. Some of the addresses are now a little dated, but for the most part they are valuable material for speakers and teachers and make quite good reading for children. To clear the stock the Bookroom is willing to sell a complete set of eight titles for two shillings. The volumes, which were published at 1s. 6d., are :

The Emperor's Promise, by Sydney H. Price.
By Life and by Pen, by J. O. Barrett.
Hosannas in the Temple, by P. N. Bushill.
Holidays and Holy Days, by William Thomas.
Follow My Leader, by Frank Peace.
Please Remember the Grotto, by H. L. Hemmens.
The Sword of Stalingrad, by A. N. Wilson.
Og, the Giant, by William Thomas.

All these books will be sent post free. Orders should be sent to The Manager, The V.E.D. Bookroom, B.M.S., 93, Gloucester Place, London, W.1, and payment should be sent with the order.

ACKNOWLEDGMENTS

(To 17th February, 1954)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : A Young Servant of the Lord, 10s. ; A.S.C., £1 ; Anon., 10s. ; Two Friends (per *Baptist Times*), £2 ; Anon., " A Birthday Gift for my King," 10s. ; B.R.M., £1 ; A.M.S., £1 1s. ; Anon., " In Memory of Lilias and Alexander Braidwood," £5.

Legacies

THE following legacies have been gratefully received in recent months :—

		£	s.	d.
1953				
Dec. 23rd.	Mrs. Spear	8	0	0
29th.	Mr. R. N. Moore	603	17	0
	Mr. H. Hasler (Sale of Stamp Album)	5	0	0
1954				
Jan. 6th.	Miss F. E. Dewhurst (for Endowment of Hospital Beds)	1,550	11	3
15th.	Mr. A. E. Sharp	974	8	7
18th.	Mrs. C. M. Gess	100	0	0
8th.	Mr. Walter Lettington ..	5	5	0
Feb. 3rd.	Miss A. E. White	831	7	0
	Miss A. Hartland	550	0	0
	Mrs. Hilda Town	500	0	0

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Missionary Herald

MAY 1954 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Another Year of Grace

ONCE again the May issue of the *Missionary Herald* is a report number. In it are brief surveys of our work in our various fields written by the Foreign Secretaries responsible, and an account of the work of the Home Department by the General Home Secretary. In the official report, later to be published, a much more detailed account will be given.

The year has not been without its anxieties. In India there have been indications of hostility to Christian missions by highly-placed and influential Hindus, although the Prime Minister, Pandit Nehru, and the Christian Minister of Health, Rajkumari Amrit Kaur, have given assurances that Indian citizens will be allowed to propagate their faith and that the educational, medical and general social work of foreign missions is welcomed. Here and there expressions of anti-missionary sentiment have been observed. Two new missionaries have not yet been able to reach their designated field. Pakistan has declared itself a Moslem Republic; and this will not make easier the preaching of the Gospel to Moslems. Yet in South Asia, as Mr. Eadie points out in his article, much has happened to give cause for profound thanksgiving. We rejoice especially in the record number of baptisms in Orissa and in the effective service of the Calcutta Mission Press.

Miss E. Berry, of Atherton, Lancs. hoisting the flag on Independence Day at Gaya Leper Asylum

CONCERNING Africa, there has been a certain amount of apprehension. Can Belgian Congo remain unaffected by what is happening elsewhere in that continent? is a question being asked. And what will be the effect of this new concordat between the Belgian Government and the Vatican? But at present the Congo field presents unparalleled opportunities. The situation in Léopoldville and Stanleyville, those great cities of mushroom growth, constitute a grave challenge to us. Congo calls for more men and more money. Our hospitals and schools are crowded beyond capacity and our churches are thronged. All the time our missionaries have to combat the materialism which is a consequence of the influence of Western civilization, and the heathenism which is the legacy of the past.

A NOTABLE advance has been made in the treatment of leprosy, both by the use of new sulpha drugs and surgical treatment of maimed hands. Our medical missionaries are addressing themselves to the problem of the prevention of this dread disease. The successes achieved in the treatment of leprosy have led to a changed outlook on the part of lepers. Despair has turned into hope and many are coming forward for baptism and church membership.

The new projects in South America, Malaya and Hong Kong are now under way and promise well. Translation work by many of our missionaries on both the active and retired lists is quietly proceeding and the Scriptures being made available in their own tongue for many more people.

AT home the churches have responded magnificently to the appeals made to them. The ONE-TENTH MORE slogan has certainly got across, though at the time of writing the exact amount of the annual income is not known.

This is no time, however, for resting on our oars. Though the wind of God is behind us, and on His power we rely, there are many adverse currents developing, and courage, energy and sacrifice are required. In a year when we celebrate the bicentenary of Andrew Fuller's birth we must not, to change the metaphor, slacken our hold on the ropes. Those who are working overseas in our name must have our continued support in prayer and in giving.

Buying Up Opportunities in South Asia

By W. C. EADIE

IT is impossible, in writing about the situation in South Asia at the end of another year of work by the B.M.S., and the churches associated with it, to get away from the note of urgency that so many of our missionaries and church leaders are sounding, not in any alarmist fashion, but with a due regard to the possibilities, and with the stress laid on the opportunity of the present time. Very strong is the call to a definite direction of our endeavours to one main end—the building up and strengthening and equipping of a church which may, in the quite near future, be expected to be able to stand on its own feet and take over the responsibility of evangelization.

One who is a pastor and a keen evangelist in a great city in India writes : " I feel that the church here must become more and more missionary-minded and be prepared for all eventualities ! " One, working in an area where the response from the people in widely scattered villages is assuming almost mass movement proportions, writes : " All the emphasis here these days is on helping church leaders to get ready for taking over responsibility. We are wondering if the prophecy that we could be sure of ten years more was not too optimistic." Another, who writes from a great area where, in the past half century, practically the whole population has become Christian, says : " We cannot say what the future holds for missionaries here." His uncertainty is made understandable by the refusal of Government to grant residence permits to two new missionaries designated for that area.

THESE are quite representative expressions of feeling, and a sharing of a burden felt in all sections of our field. No less definite is the agreement that doors of opportunity are wide open at present—open wider than they have been for a very long time—and the year's record is of a going in through those doors.

THERE has been, for example, in each of our areas in India and Pakistan, an extension of the campaigns to wipe out illiteracy. The Governments of these countries are giving much attention to this problem, but the Church is realizing how important it is that the people of the Book should be able, for themselves, to read in their own tongues the wonderful works of God, and so be strengthened, in any time of testing, to give a reason for the faith that is in them. A request has recently come from the Orissa Christian Council, representative of all churches and missions in that province, that one of our best-equipped women missionaries might be set apart to head-up this particular activity which, in towns and villages almost without number, has started little groups to learn to read, and infected them with the desire to " each one teach one."

And when they can read, the Scriptures and Christian books have to be there for them to read. So much of other kinds of literature is already there. An outstanding event has been the recent publishing, for the first time, of the New Testament in Kui, the language of the people of the Kond Hills. They have had the Gospels, and some of the Epistles, but only now have they the whole New Testament, and great has been their rejoicing.

FROM our three Mission Presses, Calcutta, Cuttack and Lushai, there has been a constant stream of Scriptures and Christian literature. The Calcutta Press report for the year tells of printing being done for a dozen different missions and societies, of a new edition of the Bible in the Gurmukhi language now in the press, of a steady outpouring of Christian books and tracts in various languages, of total sales from their own stocks during the year of 95,455 copies—no mean contribution, but a contribution that is very small compared with the need and opportunity of this urgent day when, in almost unbelievable quantities, the literature of Communist propaganda is being made available for the many for whom the printed word has so suddenly come to have meaning.

The new Mission House at Balurghat

An Indian Sadhu at his devotions

THE written Word often goes where the spoken word cannot be heard, but to many who have not heard previously the message can now be delivered. The news from West Orissa, where it is now possible to preach the Gospel in a number of what were previously native states, continues to be of a most heartening nature. Many new villages have been entered, and in fifteen months to December last there had been over 1,000 baptisms. Not just the counting of heads is the important thing. There could have been many more to count if there had been workers enough to instruct those coming forward. What is important is the steady teaching given before and after baptism, and the training of the young Church for its own missionary task. Regularly in that area the Christian workers and lay leaders are gathered into the central station for *Summer Schools* and Bible courses. Mostly, though, the response is by smaller numbers. A letter from one of our hospital stations tells of " five baptisms last Sunday, one of them being a young man who was born in the hospital here and whose mother and father, formerly Brahmins, were both converted, due to their association with the hospital at that time." And a Calcutta letter reports : " Next Sunday we have a baptismal service : two candidates, one of them a Chinese girl and the other is a fine young Manipuri student girl from Imphal. Her family are all Hindus, but she has been attending our services for two years and knows the Lord. She is taking her final M.A. now and is in the first year of her Law studies. She feels she cannot continue with the latter, but wants to be a missionary to her own people. We are putting a big neon sign above Carey Church announcing that JESUS SAVES."

HE does, and an evangelistic team, mostly from that same Carey Church, said so during a mission they conducted recently in Delhi, where " all the churches were opened to us. We had fine meetings in our own mission schools. The final service in the New Delhi Free Church on Sunday evening was packed to capacity. People were standing at the doors. Over 300 decision cards were signed, though this is no real indication of the extent of the blessing. We went out to Bhiwani one afternoon and had a good meeting in the church. Quite a number came through into the inquiry room after the service."

Uncertainties and queries about the future there may be, difficulties put in the way by officials in high places and in low, old faiths showing fresh vigour as they offer themselves to be the spiritual power behind the new nations that have recently come to birth, Communism laying urgent siege to the whole of South-East Asia ; but, as a recently returned missionary put it, and as it was in the beginning of the Gospel, " the common people are hearing gladly." And we must go on telling.

Now, Children !

By J. R. Edwards

Carey Kingsgate Press, Ltd.

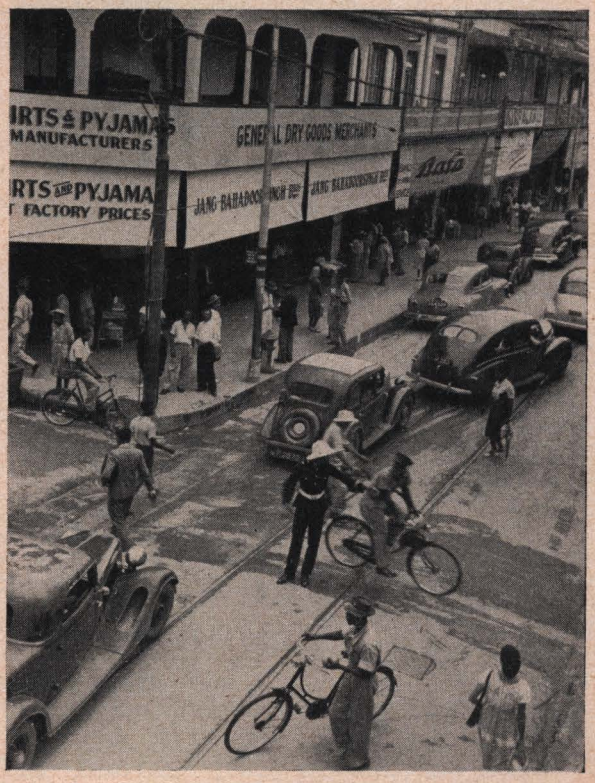
COMPOSED in the author's inimitable style, this further collection of talks to boys and girls will be widely welcomed. Mr. Edwards has a special gift for interesting and witty writing, which makes an appeal to all who are young in spirit. His book will be valued not only by those who wish to have material for addresses, but also by those who desire pleasant reading with wholesome morals.

A Year of Encouragement in the West Indies

By V. E. W. HAYWARD

THIS last year has been in many ways a very encouraging time for our Baptist cause in the West Indies. At the Assembly Meeting of the Jamaica Baptist Union 1,849 baptisms were reported, and a net gain in church membership was recorded of 1,465, making a present total of 22,609. The Comprehensive Central Fund Scheme, inaugurated on 1st April, 1950, has not only demonstrated its financial soundness, but has contributed greatly to the spiritual life of the denomination, through bringing new hope to ministers who had been gravely handicapped by rising costs, and through quickening a sense of responsible stewardship among the churches. A deputation was sent from the Jamaica Baptist Union to Baptist Conventions in America and Canada, as a result of which sufficient additional support was promised to enable a Revised Scheme to come into force as from 1st December last year. Under this Revised Scheme almost all churches are able to receive sustentation benefits, which have themselves been increased in certain respects. The Jamaica Baptist Missionary Society has established a new record of missionary giving, its income for 1953 of £4,122 being over £760 more than the record total established in the preceding year. It was reported that this splendid result represented a general all-round increase in the giving of the churches. (The annual contribution made by the J.B.M.S. to our own B.M.S. work in Congo showed a much greater increase than One Tenth More!)

CORRESPONDINGLY good news has come from Calabar Theological College and High School, institutions through which the B.M.S. continues to make a vitally important contribution to Baptist life in Jamaica. Rev. Keith Tucker states that the present enrolment of fifteen students in the former is the highest in living memory. Ten of these men have been acting as student pastors, and have reported 123 baptisms in the churches under their care. Open-air evangelistic work is carried on as a regular part of the college programme. In spite of the distances now involved since location at the new Calabar site, theological training has continued to be carried out in close co-operation with the sister colleges, Methodist and Presbyterian. Rev. D. W. F. Jelleyman was given a special welcome back after furlough, not only on account of his own deserved popularity, but also because of the bride whom he took back with him. Mrs. Jelleyman has been teaching English and Latin to the junior theological students, and has also accepted appointment as full-time divinity teacher in the High School. Rev. A. McKenzie, a Calabar student who came here for further studies at Rawdon College, achieved several academic successes, including the B.D. degree of London University. Great progress has been made towards the building of the new Calabar Chapel, the stone-laying ceremony of which was one of the outstanding events of the year. At the High School the benefits of the new premises have been very obviously felt, and Mr. Murray White reports that the enrolment last year came near to the maximum of 350, which is the goal for the present year.



A busy street in Frederick, Trinidad

A seller of dolls in the West Indies

AS 1953 drew to its close a new chapter commenced in the life of the historic East Queen Street Baptist Church in Kingston. In obedience to a very unexpected call from God, Rev. S. E. Leslie Larwood, the beloved minister of the Baptist Tabernacle, Stockton-on-Tees, set foot with his wife and daughter on the shores of Jamaica on Boxing Day. The first Watch-Night Service in this new pastorate, attended by some 1,500 people, gave a moving glimpse of the great opportunities awaiting him there.

From Brown's Town and then from Clonmel as her centre, Miss Phyllis Tuckett worked steadily at strengthening the cause of the Baptist Women's Federation in Jamaica. Fourteen churches started new work among women, and two others revived a moribund branch of the Jamaican B.W.F. Miss Tuckett acted as Camp-Mother for the teen-age Baptist camp at Calabar, and subsequently also took part in a Young People's Conference ; these are fruitful features of Baptist life in Jamaica, resulting in many decisions for Christ.

DURING the year several baptismal services at different places in South Trinidad have testified to the continuing work of the Holy Spirit. Many difficulties beset our workers there, including dire poverty, illiteracy, and lack of ethical standards and social conscience. Rev. A. L. Suter has been acting as moderator at St. John's Church, Port of Spain, pending the appointment of a new pastor in succession to Rev. J. P. Hickerton. When Mr. Suter is able to join Rev. S. G. Poupard in the south, it will become possible to carry forward various training programmes. Meanwhile new C.E. Societies for young people are of great promise for the future. Miss Eva Waggott has found her new house at Princes Town a great asset to her work, as she has been able to make it a training centre for women and girls. Sunday School teachers had a specially stimulating Training Conference in 1953, nearly 100 teachers from several different denominations gathering for a week's course. The Baptist cause in Trinidad owes a tremendous debt to Rev. T. S. Payne (father of Rev. S. E. E. Payne of Orissa), who, with his headquarters at Fourth Company, gave spiritual leadership to churches throughout the Island. His own character and devotion are reflected in the church at Fourth Company, the members of which have determined to build with their own hands a new concrete and brick chapel in place of their present dilapidated building. For some time they have been assembling materials to be used in this bold venture of faith, and through a week of special meetings near the end of 1953 raised over £30 towards further purchases. This is the spirit that builds not only chapels, but the Living Church !

ACKNOWLEDGMENTS

(To 18th March)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : Anon., £5 10s. ; "A Friend," for Africa, India and Hong Kong, £3 ; Anon., 10s. ; Anon., £2 ; H.A.L., Blaenavon, £2 ; "In memory of my sister Mildred Hasler on her seventy-ninth birthday, 19th March," £1 ; A.S.C., £1.

Medical Fund : L.F.C., £6 ; G.B., £3 ; "The Tenth," for lepers, £2 ; D.M.W., £1 10s. ; "In His Name," for lepers, 2s. 6d. ; Anon., £6.

Women's Fund : An ex-G.A. (G.A. Jubilee Fund), 5s.

Another Year in Congo

By ELLEN M. CLOW

LET us in twelve hundred words summarize twelve months of B.M.S. labours in a strip of Africa which stretches for more than twelve hundred miles. The labours are heavy, but at the close of a long description of them one missionary writes gratefully of our fellowship with the labourers " in the bonds of His service, Who said, 'My yoke is easy and My burden is light.' " The awareness of overwhelming tasks just not overwhelming the workers, but nearly doing so, is evident in most of the news from Congo.

Total baptisms for the year number 2,605. Candidates for baptism attend classes for one to two years, then they submit themselves to an examination of their fitness. Fitness is shown in the witness of their lives, and in their knowledge and understanding of the Bible and of the Christian faith. In spite of this careful preparation, however, we hear of many who have fallen from grace ; their temptations, we are told, are such as few of us know. In the towns, desire for possessions, alcohol, and the pull of immorality on folk who have come loose from their tribal moorings, in the villages, superstition and polygamy, tempt many to separate themselves from the Church. One area reports seventy-four such, as against three thousand one hundred and sixty inquirers. A missionary says that the Church is like her garden. At night she rejoices in the zinnias she planted and next morning they are fewer, pests having nipped so many.

THE outreach of the Church is seen in new evangelistic work in prison, State hospital and military camp as well as in many of the more usual preaching centres. The Congolese show their enthusiasm for the Church, and from one area we learn that they themselves have rebuilt one church and two chapels ; in another, a new church to seat four hundred people has gone up this year. In Léopoldville £1,540 has been collected towards the £10,000 needed for Dendale's new church, and there are at least three more reports of joyous services at the dedication of a new place of worship. Financial giving is increasing year by year in most areas, but we are warned that the salaries paid to hundreds of unsubsidized teacher-evangelists are insufficient for to-day's cost of living.

IN the training of Africans their own people take a share of the cost. One area, for instance, supported fifteen men in a class for evangelists on that station. The training of church leaders starts in the primary school and perhaps nowhere is the labour harder than there. Imagine what happens in a school whose average attendance is over 700 when all the African staff (and they are all church members) go on strike for higher salaries. We are not surprised to learn that town influence, while it sharpens wits, spoils manners, and that to-day's children can be rude and unruly—and yet from such as these God is calling out servants for His work. In one town where a women's teacher-training school was started the ten who successfully graduated will take teaching posts in our schools. In Angola we are grateful indeed for the services of our Portuguese colleagues which have insured the academic success of the children, though some classrooms are mere grass huts. New training enterprises are noted. One of these is a newly-subsidized school formed at Cattier (a railway junction). Another is a Bible school on the Lower River which was the result of a Church Policy meeting and Deacons' Retreat held in the Kibentele–Wathen–Thysville area ; five from each station are in the school and later they are to be joined by their families.

A Congo maiden bearing her burden

Mrs. L. G. West conducts a Baby Clinic at Lukolela

A welcome sign of the closer coming together of the Protestant churches is the Conference on Church Order attended by representatives of four neighbouring missions, organized at Upoto at the call of the Upoto-Pimu staff. The aim was the achievement of a greater unity in the Church of Christ in Congo. Much appreciation was expressed of the thought-provoking sessions.

NOW we turn to the centres of higher training. From Calambata in Angola we receive the first annual report of the new Institute for Training Teacher-Evangelists (T.E.T.I.). Of the forty-six people in the community, some of the Africans came from the Angola Evangelical Mission area for which our Canadian Baptist friends are now carrying financial responsibility. During the year the single brick house was supplemented by some of wattle and daub and some small adobe houses. The students cultivated the land, gave help in the nearby schools and attended lectures on the Bible and on teaching methods. At the School for Pastors and Teachers at Kimpese twenty-one B.M.S. students received teachers' diplomas this year. A Government inspector spent about twenty-one days at the school and gave a satisfactory report in which he spoke appreciatively of the spirit of the place. A new course for pastors is to start in 1954. From Kimpese also we receive news of the union missionary hospital and training school (Institute Medical Evangélique), whose official opening was in June. Mention is made of the help they have received from Mr. Ambrose. Now he has returned in good health to San Salvador, and they long for another African to take his place. They point out, alas ! that they have been disappointed in the quality of the candidates sent for training. The Ecole Grenfell at Yalemba has seen the official opening of the Monitors' School, but owing to lack of staff it has not been presented for Government recognition this year. In order to give student evangelists opportunity for practical training work the school has taken over responsibility for the churches in the neighbouring area.

From Yakusu medical training schools seven men have gained State diplomas as fully-qualified *infirmiers*, and five women have received their assistant midwives' State and mission diplomas. Nowhere has staffing shortage been more evident than in the Yakusu area, and yet their case is summarized thus : " Man's extremity has proved to be God's opportunity."

WHAT a variety of medical work is done on the Congo ! From a small dispensary, staffed by one African nurse to a hospital which records 347 major operations and 3,280 in-patients. The total out-patient attendances for Congo are 298,116. Let us hope that at each attendance something was learned about why this service was rendered. The evangelistic side of the medical work is dear to the hearts of all the missionaries, so the value of Bible Classes for nurses and of preaching to patients is emphasized. Tribute is paid to the zeal and ability of some of the African staff in this sharing of the Good News ; but there is tension between the demands of the patients and the need to give more time to the spiritual training of the nurses. Only in some areas does the church membership undertake voluntary evangelism in the hospital. One gets the impression that our medical work in its rapid growth is bursting through its garments and that, even were it to have new ones of larger size, the same would happen again !

Absorbed in his task !

With one voice the reports say, " The fields are ready for harvest."

The Three Special Projects

By V. E. W. HAYWARD

THREE new *special projects* were successfully launched by our Society in 1953. They have been well described in an earlier leaflet reporting upon them as *Ventures in Faith*. The element of adventure is not the same in each ; it is very high indeed as regards Brazil, and is certainly present in our Malayan undertaking, whereas in the case of Hong Kong our venture is on familiar ground. Yet all these undertakings have called for and have exemplified the obedience and the hope of a living faith.

The Rev. H. W. Spillett has taken up appointment as the first full-time Executive Officer of the Council on Christian Literature for Overseas Chinese. He and Mrs. Spillett sailed for Hong Kong on the 18th September, 1953. As in the case of all these projects, long preparatory negotiations had paved the way. The services of Mr. Spillett were in fact offered by us to C.C.L.O.C. before he had succeeded in getting his exit permit from Shanghai, prior to a well-earned furlough in this country. We knew of Mr. Spillett's long-standing interest in Chinese Christian literature, and the abilities which marked him out for such work as this ; on the other hand, we knew that inquiries were being made for someone to fill this important post. From our point of view, however, this was more than the matching of a suitable man with a worthwhile job. This was the first step in a deliberately chosen policy to meet the situation created by the enforced closing of our China mission. While, on the one hand, it was decided for many reasons to absorb into the work of our other fields the services of those ex-China missionaries who were able to continue their labours overseas (a decision made in the light of the total situation created by other policies adopted by other Societies), we decided, on the other hand, to continue our own China mission through a special concern for Christian literature for overseas Chinese, as well as through constant prayer. The Council to which Mr. Spillett's services have been seconded issued its first book in September, 1951. In his first published statement in the Council's publication, *The Christian Bookman*, Mr. Spillett wrote at the end of 1953 : " The impressive list of 205 published titles, the total number of volumes sold now approaching the 100,000 figure, the world-wide range of distribution, all point to the fact that the Council is succeeding in its aims. There is to-day a body of Christian literature in Chinese which is beginning to meet the needs of Chinese Christians and Chinese churches. But much remains to be done." Now he is getting on with the job !

IT is of little use to publish thousands of books if they fail to get into the hands of the people who should be reading them. Malaya is one of the countries where it is of the greatest importance that Chinese readers should use the Christian literature which is being prepared. Hence the offer which we made to the Malayan Christian Council to second one of our B.M.S. missionaries to take responsibility for distribution of Christian literature throughout the churches of Malaya. It is hoped that in time Mr. Sutton will also engage in the production of the right kind of Christian books, but undoubtedly his task commences at the distribution end. He will be working hand-in-glove with Mr. Spillett, and ensuring that such books as are published by C.C.L.O.C. get well known throughout Malaya. Mr. and Mrs. Sutton set sail on the 22nd October, 1953. Arrangements were made for Mr. Sutton to visit en route some important centres of Christian literature work in

Peasant women in Brazil

South India. He has been given a very warm welcome by the Malayan Christian Council, and is making his headquarters at Kuala Lumpur. He took out with him a station wagon, part of the cost of which has been borne by American friends who are deeply concerned with the cause of Christian literature. Mr. Sutton will find this vehicle an absolutely indispensable part of his equipment, as with it he will be enabled to take stocks of books, pamphlets, tracts and posters to all parts of the country. No greater contribution can be made to Malaya than the spread of Christian ideas.

SEVERAL months before either of the above-mentioned set sail, the Rev. Arthur and Mrs. Elder set out on their truly pioneering adventure in Brazil. They actually left on the 9th May, and first paid a visit to Mr. Elder's home folk in Argentina before proceeding to the Fourth Baptist Youth World Conference held in Rio de Janeiro in July. After the interesting and inspiring time they spent there, they went on to the Language School at Campinas. In a letter written in January this year Mr. Elder reported that he and his wife had both " broken through the sound barrier " and given addresses in Portuguese. Mr. Elder had in fact already been preaching every Sunday during the previous month—and enjoying it ! The welcome which our friends have received both from American Baptist colleagues and from Brazilian Christians themselves has been for them, and for us, a heart-warming experience. Visits have already been paid to several different places, and inquiries have been made about possibilities of work in other parts of this vast country. The problem we shall soon have to face will be that of choosing between an immense number of possible openings for our work. Mr. Elder has written as follows : " The welcome, I think, is due to two reasons : the Brazilians realize that their population is growing very rapidly, and that all the help they can get will be insufficient to cope with the need. Various people estimate the population will be 100,000,000 by 1975, that is, in another twenty years time. The other reason is that, strangely enough, both Americans and Brazilians have a very high opinion of English Baptists, and believe that they have a contribution to make on many levels, but especially on the intellectual level, in Biblical and Doctrinal interpretation." He goes on to hope that they will not become too disillusioned on closer acquaintance ! We are sure that they will not. Everything to date confirms our belief that we have been led of God to explore such challenging opportunities. Whether or not in time to come God grants us new resources to meet new opportunities, we are certain that the work done by one or two couples like the Elders will bear a lasting fruit.

Fellowship in Prayer

(Based on the Prayer Calendar)

May 2–8. CEYLON: COLOMBO. The revival of Buddhism and the upsurge of nationalism makes the work in Ceylon most difficult and at the same time more challenging. Every effort is being made to help the churches in Ceylon to become self-reliant. Pray for the Ceylon Secretariat, the staff and scholars of the boarding schools, and the Ceylon Baptist Council. Remember, too, the church and evangelistic work and the activities of the Cinnamon Gardens Church.

Indian workers at a refresher course

May 9–15. CEYLON. Our prayers are requested for the work at Matale, which includes the activities of the Girls' School at Kekirawa, where women's work is so important a feature ; and at Ratnapura, the location of the Ferguson Girls' High School.

May 16–22. ANGOLA. In Angola the situation is different in many respects from that in Belgian Congo across the river. The Government does not in the same way support the medical and educational work of our mission. Many of the men of the area cross to the more prosperous cities and plantations for work, leaving villages populated mainly by children, women, and old men. Pray for the work at San Salvador, our oldest Congo station, where in addition to church and evangelistic work there is the medical work in the hospital and dispensaries. Pray, too, for the work at Bembe.

May 23–29. ANGOLA. The subjects for prayer this week are the work at Quibocolo and the surrounding districts, the Training Institute for Pastors and Teachers at Calambata, and the stations of the Angola Evangelical Mission at Quimpondo (San Antonio) and Ambrizete, where the work is now maintained by the Canadian Baptists, though our own missionaries are in charge.

Reaching Out

A SURVEY OF THE HOME FRONT

By J. B. MIDDLEBROOK

DURING the year April, 1953, to March, 1954, the General Committee under the chairmanship of Mrs. C. T. Le Quesne has sought on the Home Front to reach out to an elusive objective that has tantalized the Society for the last few years. A gap of about £20,000 has been showing itself between the rising costs of the present field commitments and the rising income from the churches. This is the gap that General Committee, through the " ONE-TENTH MORE " Campaign, has sought to close under the direction of the Honorary Treasurer, the Rt. Hon. Ernest Brown, and the General Home Secretary. Unlike some other Societies, and despite a £1,000 and more still left on the Deficit for the year 1952–53, and even in the new Budget for 1954–55, B.M.S. is not contemplating retrenchment in actual programmes.

WHAT progress, then, has been made in 1953–54 in this tremendous outreach across the gulf? Since at the time of writing almost the whole of March has yet to come, the full story cannot be given here. All that can be done is to indicate some promising signs, the chief of which is the triumphant success of the Home Work Fund Appeal, in which B.M.S. so heartily rejoices, with its declared surplus of £2,792. Since there is a welcome absence of anything in the way of competition between the B.U. and B.M.S., it may be taken as certain that B.M.S. will also enjoy an increased income for this period. Already quite a number of churches whose year-end is December, not March, are reporting a successful achievement of the " ONE-TENTH MORE." It was very significant that during the year a joint communiqué, the first of its kind, was issued by the B.M.S. and B.U. promising consultations after the 1955 Baptist World Alliance Congress with a view to closer co-operation.

IF the objective for the year on the Home Front has been the " ONE-TENTH MORE " campaign, what have been the methods adopted and who has shared in carrying through this great enterprise ? It has been fitting in a Coronation year when a Queen was crowned that the Society should have a woman as Chairman. In Mrs. Le Quesne the Society has had a leader through whom B.M.S. traditions find characteristic expression and by whom contemporary issues are met with a positive approach. Mrs. Le Quesne, in her eighteen months' chairmanship, has led General Committee with a spirit deeply devotional and with marked ability. The usual pattern of innumerable committees has worked out with immense practical gains. On the Home Organization side the absence of the Home Organization Committee Chairman, the Rev. R. W. Waddelow, through a trying illness, has bereft the committee for a large part of the year of his vitality, drive and quick discernment.

Newcomers to Headquarters' Staff have been Miss Grace H. Stageman, R.S.C.N., S.R.N., S.C.M., who, after B.M.S. service in China from 1945 to 1951, has succeeded Miss Mary Causton as Assistant Secretary for Medical Work at Home, and Rev. George Metcalfe, B.A., B.D., who has become Director of Visual Education after pastoral service in Wales and England. At the beginning of the year farewell was said to Miss Joyce Scott, the Society's Children's Representative from 1950 to 1953, on the occasion of her marriage. This year also the Committee has celebrated the forty years' service of Miss Winifred Knight, senior member of the clerical staff at Headquarters.

IN the *metropolis and the provinces* the great annual cycle of deputation has once again been fulfilled, with developments particularly in day school visits as arranged through Edinburgh House. The Society is grateful to churches for these gracious annual invitations and to missionaries, whether on furlough or retired, for their untiring travels, speeches and sermons, conversations and answers to questions. The Retreat for furlough

A woman evangelist conducts a service in an Indian village

missionaries and members of headquarters' staff was held at High Leigh from 1st to 4th February, with Mrs. Le Quesne as chairman and the Rev. W. S. Davies, B.A., B.D., of Hebden Bridge, as leader of the devotional sessions. A feature of the year has been the invitation from certain areas to ministers who have received special " briefing " in the world situation to visit specially-arranged meetings.

IN the *field of propaganda* the Editor, the Rev. A. S. Clement, has increased the effectiveness of the Society's magazines, the *Missionary Herald* and *Wonderlands*, and also *The Quest* (for which the Society takes the main responsibility). As the Editor of *World Outlook*, the magazine of the Men's Movement, Mr. Clement has indicated fresh lines of information, news and appeal. The " ONE-TENTH MORE " Campaign has been served by a whole series of leaflets which have been in great demand among the churches and which are still available. The need for prayer for the Society as the instrument of Almighty God for the furtherance of His everlasting purpose has been emphasized in the daily prayer calendar, the monthly notes in the *Missionary Herald* and the quarterly *Prayer Partners* and *The Call to Prayer*. Annual prayer meetings, in addition to the many regular prayer meetings in the churches, have included the 1953 Assembly Prayer Meeting, conducted by the Rev. D. Gordon Wylie, M.A., B.D., and the 1954 New Year Prayer Meeting led by Dr. J. W. C. Dougall, General Secretary, Church of Scotland Foreign Missions Committee.

IN the *sphere of organization* there have been striking developments during the year. In Wales a scheme of Messengers has been welcomed which seeks to place a Messenger with missionary responsibilities in charge of every ten churches. In this way the efforts of the Welsh sub-committee and the two Welsh representatives, the Rev. W. T. Lloyd Williams, B.A., and Miss Margaret E. Williams, B.A., will be re-focused. During the year also Miss Stageman made an approach to nurses in the interests of a Nurses' Fellowship, and a number of doctors, led by Dr. W. S. Flowers, Dr. C. V. Bloom and Dr. Ian Acres, have taken steps to form a Baptist Doctors' Missionary Fellowship. The Rev. George Metcalfe has developed a scheme of film evenings, and great success has attended the showing of the Congo film, *From Scenes Like These*. The interests of women, as directed by Miss K. M. Hasler, have been well to the fore not only in the celebration of the Girls' Auxiliary Jubilee under the leadership of Miss Viola Benson, but in the celebration also of the first entry of women missionaries into Zenanas through Mrs. Sale a hundred years ago. The Rev. T. F. Valentine, M.A., and his Young People's Committee, have carried through a splendid series of Summer Schools and Monthly Conferences, and further efforts have been successfully made to link up with more Sunday Schools and uniformed and non-uniformed youth groups. Under the Rev. A. A. Wilson's leadership a beginning has been made in facing more creatively the opportunities and problems arising from the presence in Britain of large numbers of students and others from mission lands. The Society's concern for the Bible has expressed itself in congratulations to the British and Foreign Bible Society on the achievement of its one hundred and fiftieth anniversary and in the translation of the New Testament into Kui, the language of the Kond Hills. It is interesting to note that the Society's claim to a large legacy left to the " Baptist Bible Society " has been unchallenged.

IN conclusion, a *note of thanksgiving* may be sounded. Financial prospects are not disquieting ; the churches have demonstrated an ever-deepening attachment to the Society and its aims ; many are the prayers offered daily for missionaries on the field and for the Headquarters' staff and furlough and retired missionaries at home ; finally, the Candidate Board is being compelled to have lengthy sessions, and over its deliberations there is no shadow of financial limitation.

FOR YOUR BOOKSHELF

My Life in the Bush of Ghosts :

By Amos Tutuola

Faber & Faber. 12s. 6d.

THIS is the second novel of a West African. His first, *Palm Wine Drinking*, was widely discussed both in Europe and America. Written in the English spoken by so many Africans, and in a style which is not familiar to English readers, it is not an easy book to read, but its primitive quality and its imagery add force to the narrative. The author relates in the first person the story of a boy who, upon being abandoned during tribal warfare, strays into the heart of the forest and lives among the ghosts. Its chief value as literature will be for the insight which it gives into the psychology of an African who has been touched by Western civilization.

We Salute the British and Foreign Bible Society

By A. S. CLEMENT

THIS year the British and Foreign Bible Society celebrates its 150th Anniversary. It can look back with pride on a record of notable achievement in making available in large quantities copies of the Scriptures in some 830 languages of the world. As a Society which has greatly benefited from its work and which co-operates closely with it, the B.M.S. would salute it, thanking God for all that it has accomplished and praying for its future success. Baptists take a worthy share in its work. The present Chairman of the General Committee is Mr. Arnold S. Clark; the Translation Secretary is our own Rev. Wilfred J. Bradnock; in this country and in other lands Baptists serve as regional secretaries, secretaries of local auxiliaries, etc., and our missionaries prepare or revise versions of the Scriptures in different tongues.

IT was, of course, a Baptist who actually suggested that the Society should be formed and who devised its name. He was Rev. Joseph Hughes, Secretary of the Religious Tract Society and pastor of the Baptist Church in what is described in contemporary records as "the pleasant village of Battersea". The public meeting held to consider its formation was held in the London Tavern, Bishopsgate Street, on 7th March, 1804, with Granville Sharp, famous as the champion of the negro slaves and an opponent of the press gang system, in the chair. But preliminary meetings had been held in the counting-house of Mr. Joseph Hardcastle, Treasurer of the recently-formed London Missionary Society. At the first of these meetings in 1802 Thomas Charles of Bala had spoken to great effect of the dearth of copies of the Scriptures in the Welsh language. In Wales there had been a religious revival which had led to a great demand for Bibles. The famous story of Mary Jones, the Welsh girl of sixteen years who had tramped some thirty miles over the mountains to obtain a copy, was told. Joseph Hardcastle himself reported on the great shortage of Bibles in France, then in the throes of revolution. They had searched for three days in Paris without finding a single copy of the Bible in French. So when it was suggested that there might be a Society to provide a large and cheap edition of the Bible in Welsh and establish a permanent repository of Bibles, "that there might be no more scarcity among the poor Welsh", Joseph Hughes put the question: "If for Wales, why not for the kingdom? Why not for the whole world?"

THE famous Clapham Sect gave its support to the new Society. Its leader, William Wilberforce, sent an apology for absence to the meeting on 7th March, 1804, in which he expressed his "entire approbation of the plan" and his wish "to concur in any measures which may tend to the great object in view". He became a member of the first committee, and one of the vice-presidents. Lord Teignmouth, who was living in retirement after a remarkable career of public service in India, was elected the first President. He served it with great zeal and devotion for the remaining years of his life. In 1812 he wrote to Wilberforce: "I am perfectly content that my name as Governor-General of India should sink into oblivion, but I hope it will be remembered by my latest posterity as President of the British and Foreign Bible Society".

WHEN the Society was founded, fears were expressed that it would be difficult to get Anglicans and Nonconformists to work together in its support. Three secretaries were appointed: an Anglican, a Dissenter, and a representative of the Continental Protestants. But the response exceeded all expectations. At the inaugural meeting £700 was subscribed. The total income in the first year amounted to £5,592. By 1814 the annual income had risen to £113,000. When it celebrated its Jubilee in 1854 it could report that it had been responsible for distributing forty-three million copies of the Scriptures, seventeen million of which had been in languages spoken in the British Isles. In all, 152 languages and dialects had been used and every continent touched. All this had been done at a time when Europe was involved in the Napoleonic Wars and their consequences.

The Society from the beginning adopted certain principles and methods. It circulated the copies of the Scriptures *without note or comment*. Its first attention was given to the British Dominions. When issuing copies in the languages of the

United Kingdom the Authorized Version was always used. It encouraged and aided the setting up of similar Bible Societies in other lands and worked in close co-operation with them when they were established. In raising funds and stimulating interest at home, it worked through local auxiliaries and branches. It made use of colporteurs to take the Scriptures where never missionary had trod, but generally it worked almost as an auxiliary to the Protestant missionary societies.

IN the middle of the nineteenth century there was a dispute between the Society and the B.M.S. over the translation of the word βαπτίζω (baptize) in the Greek New Testament. Because of its interdenominational character, the British and Foreign Bible Society would not really translate to give the meaning "immerse", but just transliterated. As the Baptist missionaries wished to have versions which made the New Testament meaning quite clear, the Bible Translation Society was formed in 1840, and remains as part of the present B.M.S., although now, happily, the old dispute is forgotten and the B.M.S. works in happy co-operation with the Bible Society, relying on it for the supply of copies of the Scriptures to many of its mission stations and institutions.

When in the first week of this month the Society has its official Ter-Jubilee Celebrations, and people gather from the four quarters of the earth to wish it well, there will be many Baptists present, and a greater number not only in this country but in many lands overseas, will join in praising God for the continued vigour and usefulness of this great Society.

FROM FAR AND NEAR

Evangelicals in Belgium

MR. P. J. MANICOM writes from Brussels:

In the sixteenth century Protestantism was almost wiped out, in the area now called Belgium, by Roman Catholic persecution. The few evangelical churches here to-day may often be traced in their origin to the witness of non-Belgian Christians. Some of these churches have a genuine zeal for the salvation of souls; open-air meetings are held in Brussels most Sundays, and the Belgian Gospel Mission also holds tent campaigns in different parts of the country. Most of the larger denominations known in Britain are found in Belgium: there are Methodists, Baptists, Salvation Army, Pentecostalists, Brethren, Mennonites. The Church of England and the Church of Scotland have English-speaking churches. A number of churches scattered throughout the country belong to the *Eglise Chrétienne Missionaire Belge* (Belgian Christian Missionary Church), which is governed on Presbyterian lines.

A Most Welcome Gift

MISS MARY SHEARER writes from Udayagiri:

About eighteen months ago we had the promise of a gift of equipment for the Lecture Room from the United Nations International Children's Emergency Fund. As the months went by and it never materialized we began to give up hope, but two days before the opening of the Lecture Room—just exactly when it was needed—twelve crates of equipment arrived—equipment which far exceeded our dreams. Can you imagine the confusion and excitement that evening as all hands were on deck unpacking. How I wish I could show everything to you because no description of mine could do justice to the wonderful models of the heart, brain, eye, ear, larynx, or the beautiful wall charts—the instruments, enamel ware, etc. There are two Chase dolls—one a life-size model of a woman and the other of a four-months' baby—which can be bathed, bandaged, have ears syringed, be given injection, etc., etc. As you can understand, we are now very proud of our Lecture Room and teaching in it is a real thrill.

Off to Homecraft Class

Chinese Students Return from Indonesia

A United Press correspondent in Singapore interviewed on August 7th one of the many Chinese students who have been going back from Indonesia to China to study. He found out that Chinese Communist diplomatic representatives in Indonesia visited schools all over the country to explain to the students that they were needed by their mother country for training and eventually to fill high posts in the Chinese Government. Students who signified their willingness to return to China were immediately taken care of by a students' association in Djakarta, which handled the passages and all travel documents necessary. As a result over 3,000 returned from overseas during June and July.

Religious Services in Hospitals

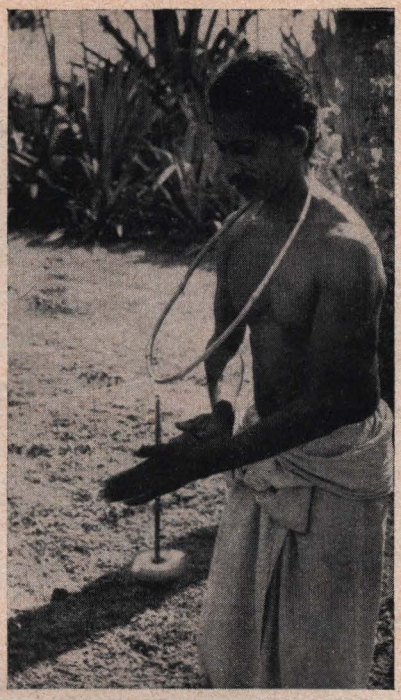
THE Secretary of the Congo Protestant Council reports :

Following a decision by the C.P.C. at its meeting in 1952, representations were made to the Governor-General in order to obtain accommodation for Protestant Worship in Government hospitals for Africans. The answer was favourable, of which legal representatives were informed. We hope many of our missions have taken advantage of this new opportunity for presenting the Gospel. Here in Léopoldville the Medecin-Directeur of the large hospital for Africans has placed the spacious dispensary hall at our disposal for services, held every Sunday morning at 6 o'clock. The attendance is good.

Orissa Annual Retreat

MISS ISOBEL THOMSON reports :

In the month of September the Western and Indian workers of the Utkal Christian Church Council —Utkal means Orissa—were able to join together in a Retreat held in the West Utkal station of Balangir. West Utkal, which is a district within the province of Orissa, is in itself as large as Yorkshire. The route to Balangir is by no means direct, and some of us had to travel more than 1,000 miles to get there and back to our stations. It happened to be the rainy season, and we got stuck in the mud ! Fallen tree trunks did not help matters, nevertheless, we got there, very much bespattered and tired, but laughing. Dr. Abraham, the Indian Principal of Serampore College, was in the back of the truck with us, and he came through all the difficulties and discomforts with a smile. What a grand sport he was ! We were fortunate in securing him as the Leader of our Retreat ! He spoke of *The Christ of History ; The Christ of Experience ; the Christ of Eschatology.* In study groups we discussed the Letter of St. Paul to Colossæ. We were greatly blessed in listening and discussing and thankful to all those who made it possible for us " to lay aside all those things which so easily beset us " and turn our attention to the Truth which stretches the mind and heart, enlarges the vision, conquers the will and changes lives.



Ceylon : Making a fishing line

Mr. A. Edward Walley, J.P.

WITH the passing of Mr. A. Edward Walley of the Lighteach, Prees, on Monday, 15th February, the B.M.S. has lost a most faithful friend and wholehearted supporter. It was a great disappointment to him that after training at Manchester College he was unable, on acount of health, to go out as a missionary to Congo. But when he took up his career as a farmer (in which he was most successful) he made a practice of contributing out of his profits sufficient to keep a missionary out on the field in his place, and he and his wife always welcomed warmly in their home missionaries on furlough. For over twenty years he was missionary secretary of the Shropshire District of the West Midland Association. Only a few months ago he circulated a letter making a personal appeal for worthy response to the ONE-TENTH MORE campaign.

MISSIONARY RECORD

Arrivals

14th February, Mrs. J. W. Bottoms, from Chandraghona (by air).
27th February, Rev. A. R. D. Simpson, from Ntondo (by air).
1st March, Rev. W. W. and Mrs. Winfield, from Serampore.
16th March, Miss M. M. Clark, from Léopoldville, and Miss E. G. Handley, from Kibentele.
18th March, Miss E. M. Hallett, from Baraut.
19th March, Miss E. M. Oliver, from Lungleh.
22nd March, Dr. and Mrs. W. B. S. Davis, from Dacca.

Departures

7th March, Rev. G. and Mrs. Soddy, for Barisal.
22nd March, Dr. S. G. Browne, for Yakusu, by air.

Death

3rd March, Mrs. W. Parker Gray, at Northampton (Honorary Member of Committee).

Birth

12th March, at Shillong, to Rev. J. O. and Mrs. Wilde, a daughter, Frances Mary.

Cover Picture : A bookstall in Delhi

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Missionary Herald

JUNE 1954 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

The Festival of the Holy Spirit

WHIT-SUNDAY has many associations with the missionary work of the Church. The term itself is said to be a corruption of White Sunday, a day so called because it was a day when those recently baptized, clad in new white garments, joined to observe the ordinance of the Lord's Supper. It was, so to speak, a harvest festival when thanks were given for a harvest of souls gathered in for the Kingdom. Pentecost in Old Testament times was, of course, a harvest festival connected with the wheat harvest and marking the end of the grain harvest. It is described as a time for the offering of the first-fruits. In later times, probably after the destruction of Jerusalem in A.D. 70, it became the festival when the Jews remembered the giving of the Law on Mount Sinai through Moses.

FOR Christians Pentecost is essentially the festival of the Holy Spirit. On Whit-Sunday they recall how the Spirit descended on the apostles met together " with one accord, in one place," how they received the gift of tongues and preached the gospel to people of many nations gathered in Jerusalem for the feast. Pentecost was a feast of the first-fruits in that on that day three thousand people believed, were baptized and joined the Church. It marked the beginning of the great spread of the Church throughout the world, a process that is still continuing. It marked an ending, too. In the Old Testament Pentecost was always associated with the Passover. The Passover was celebrated at the beginning of the grain harvest, Pentecost at the end. The Passover reminded Israel of God's redemptive act in saving His people from the bondage of Egypt, Pentecost of the gathering of the harvest in the promised land. So for the Christian, Easter is the time for remembering God's redemptive act in the Death and Resurrection of our Lord ; Pentecost or Whit-Sunday is the time for rejoicing in the harvest of those redeemed by Christ and gathered into His Kingdom.

THE story of the expansion of the Christian Church in the Book of the Acts begins with the story of Pentecost. Chapter one tells of the promise of the Spirit and of the waiting for His coming ; chapter two of the events on the day of Pentecost itself. It has been said, and with good reason, that a better title for the *Acts of the Apostles* would be the *Acts of the Holy Spirit*, for the book is indeed about the Holy Spirit and that which was accomplished among men by Him. We do well to remember, too, that all true missionary work to-day is work of the Holy Spirit, and not just human effort. Too frequently do we forget and speak of our own achievements, our own problems, our own difficulties. It is God's work we are doing. And by the power of His Spirit we continue in it.

THERE are many wrong notions of the Holy Spirit and His work abroad to-day, and not just among those who are attracted to so-called Holy Spirit and Pentecostal movements, which produce such strange excesses and do harm to the cause of Christ. We may hear of some preacher with whose theology we do not agree meeting with great response and leading many to make decisions for Christ, and we begin to criticize his methods, the content of his message and the stability of those who respond. Are we not then in danger of being guilty of the sin against the Holy Spirit? Is not that sin essentially blindness to the signs of His activity in the world about us? And may we not say to those who insist that the only valid ministry in the Church is that of those ordained in a particular way that they too are sinning against the Holy Spirit?

Then sometimes we try to plan for revivals. We think that there are certain conditions to be fulfilled before the Spirit will come with power. The disciples, we say, were with one accord, in one place. There can be no revival without unity. Others think that there must be special prayer meetings and times of preparation, others put their faith in a scrupulous orthodoxy. But is not the teaching of Scripture that the Holy Spirit is free? He cannot be bound. He may call a man whom bishops have rejected and endue him with power to be an eloquent evangelist and a leader in the Church. He may come with reviving power when least expected and, as in South America to-day, through the various sects and denominations at work there, cause Christianity to spread like wildfire, while among the orthodox and the united there may be nothing like the same success.

BUT, of course, the essential thing to remember is that we have not now to wait for the coming of the Spirit. He is here. He came at Pentecost. The whole point of the story in Acts is that the Spirit which in Old Testament times manifested Himself on special occasions, or came to particular notable people, descended on all Christ's people. Those who are redeemed by

Christ received the gift of the Holy Spirit. Where the Church is, there is the Spirit. Our great trouble is that we lack faith. If only we would go forth courageously serving Christ and proclaiming His Gospel, the Holy Spirit would give us all the power we needed.

Macili

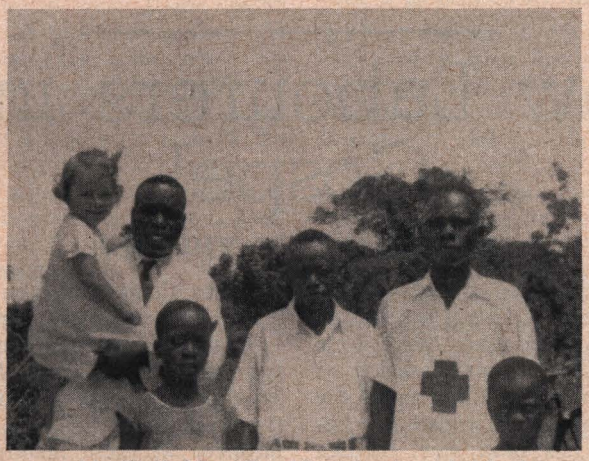
By LESLIE H. MOORE

MACILI is a very common name in our part of Congo, but the particular Macili of whom I am writing is by no means a common bearer of the name; by his loyal and devoted service to the cause of Christ in a variety of spheres, he has become one of the pillars of the Church in the Pimu area, and a faithful friend and counsellor of the missionaries serving there. Having been born and brought up in this area, he has a wide knowledge of the people and their problems, and he is always ready to help as we try to unravel some of the intricacies of those problems.

I first came to know him when he was a teacher-evangelist. He had been serving Christ in this way in the forest villages for several years, but his wife had developed tuberculosis, and he had to bring her in to Pimu hospital for treatment. She became desperately ill, and was not expected to live, but Macili never lost faith, and called his friends together regularly for prayer on her behalf. Those prayers were answered and she made a miraculous recovery, but it was thought wise that she should remain near the hospital for some time, so as to be under medical observation. This meant that Macili could not return to the village where he had been a teacher-evangelist, and as there were then no suitable vacancies in the villages close to Pimu, it began to look as if Macili would have to give up the work he loved.

AT that time we were starting to clear the forest and put up the first huts of our leper village, Njingo, and we were looking for someone who, though healthy himself, would be willing to go and live amongst the lepers and act as the headman of the village. Our thoughts turned to Macili. It was neither an attractive job nor an easy one, but when we asked Macili if he would undertake it, he agreed without any hesitation. It was not until some time later that he confided to me that, on several nights before we asked him, he had had a vivid dream in which he found himself living amongst lepers and ministering to their needs.

So Macili took his wife and two young children and went to live in the house we built for him on the outskirts of Njingo, sufficiently far from the houses of the lepers themselves to lessen the risk of infection for the children. This was the beginning of a very busy time for Macili, and he threw himself into his new work with real enthusiasm. He had to superintend the building of the houses and the general lay-out of the village; he had to plan and prepare the large food plantations of manioc, sugar-cane, maize, ground-nuts and fruits of various kinds; he had to organize the lepers into work-teams, and, harder still, persuade them to do some work. He had to weld a company of men and women from a variety of villages, and depressed by their illness, into a community willing to live and work together in harmony, with a growing pride in their new village; he had to be lawyer and counsellor in their disputes, he had to be their teacher and pastor, building up the life of the community on Christian principles. Many lepers were suspicious of Njingo in the early days, fearing that it was a place where they would be incarcerated for life, and some even hid away in the forest to avoid being sent there for treatment.



Macili (holding Jennifer Moore) with friends at Pimu

IT was most important for all our plans that Njingo should make a good start, and that it should be made obvious to all that it was a friendly place, where those undergoing

treatment were happy and well cared for. That this was accomplished was due almost entirely to Macili ; under his leadership the village grew rapidly, and many of those who had at first hidden away in fear came in voluntarily, seeking treatment. During those early days, also, Macili was taught to give injections, and to look after the simpler medical needs of the lepers, and so he undertook yet another responsibility.

He continued to serve the lepers with devotion and remarkable patience for four years, but by then his own family had increased, and it seemed unwise to continue to expose these healthy children to the risk of infection. However, Macili had become increasingly drawn to medical work, and he asked to be transferred to the Pimu Hospital staff and be trained as an infirmier. He was much older than the other students in our Medical School, and most of the classes proved beyond him, but he soon made a place for himself as a steady, conscientious worker and member of the medical staff. He has served the Mission in this capacity for nearly ten years now, but he would be more truly called a medical evangelist than an infirmier, for he atones for his lack of medical knowledge and skill by his constant concern for the welfare of his patients, and by the earnest way in which he seeks to present to them the challenge of the Gospel. He is an excellent and appealing preacher, illustrating his points with vivid word-pictures, usually drawn from native fables, and on most Sundays he cycles to one of the villages out in the district to preach the Gospel and to seek new followers for Christ. His faith was tested again when one of his children died suddenly, but he did not fail in his Christian witness even in this crisis, and his conduct was in striking contrast to that of a non-Christian father whose child died at the same time.

IT was only recently that Macili told me, rather wistfully, of an incident in his boyhood. In his early teens he left his village and journeyed seventy miles, including the crossing of the Congo river, to enrol as a scholar at Upoto school. Among the other new scholars was a boy named Koli, and in the first few weeks of the term Koli and Macili became friends. Koli never looked back. When he had finished his schooling at Upoto, he went to the Teachers' Training Institute at Kimpese and gained his Teachers' Diploma ; with this, he returned to Upoto and served for twelve years as schoolmaster of the boys' school there. The call to pastoral work was strong in his heart, however, and eventually, the way opened for him to return to Kimpese and take a four years' theological course. Now he is back at Upoto again, and has recently been ordained as our first African minister. In the meantime, what had happened to Macili ? After those first few weeks at school, he grew homesick and ran away ; refusing his great opportunity, he returned to the simple village life again. After a few years he realized how foolish he had been, and he went back once more to Upoto, but by then he was too old for the boys' school, and he was never able to catch up on the years he had lost. Instead, he followed a simple Bible course on the Mission, and then went out as a teacher-evangelist.

" And the word of the Lord came unto Jonah the second time . . ."—and Macili has done his best with his second chance, but his voice was sad when he said to me, " Whenever I think of Koli, I wish I had not run away."

Perhaps the story of Macili is a challenge to you. . . .

Fellow Labourers in the Gospel

By MARGARET M. PHILLIPS

HOW are we helping the Church in Congo to stand on its own feet ? This is a question that has been asked of me many times since I came home on furlough. In our training of pastors and leaders, and in our building up of the church in the faith this thought is constantly before us. We are trying to help our African friends to realize their responsibility in the work of the Church of Jesus Christ. In this article I want to share with you just one of the ways in which we, at Bolobo, are trying to do this.

Two or three times every year the head teachers from the various areas of the large district around Bolobo meet together in a Conference to discuss the work to which they have been called. What happens at these meetings ? The mornings are usually taken over for Bible study. Often subjects relating to our faith are introduced and

discussed. Sometimes a series of talks is given on the practical matters of running the Church. Then, in the afternoon, we gather with them to discuss the many problems with which they have been called upon to deal. Questions relating to marriage, finance and discipline are raised, and everyone is able to say what he thinks. Sometimes a teacher in a certain area has a problem peculiar only to that part and he is able to share that problem with those others gathered with him. Many new developments have resulted from these gatherings and many ideas shared. There is the realization that the work is one and as they hear the difficulties of areas other than their own their horizon is being extended. Now, every year each teacher travels not only around his own area but is invited to journey in at least one other area of a different tribe. Thus the teachers are able to learn and appreciate the difficulties of areas other than their own.

A Meeting of the Bolobo Head Teachers

I WISH that you could come with me into one of those meetings and meet some of those teachers who are your fellow-labourers in the work of spreading the Gospel. I would most certainly introduce you to Nkumubusike. He is one of those with whom one would count it a privilege to share worship. As one works with him one realizes that there is about him the true spirit of humility. His area is a very difficult one and often he must be away from home many weeks at a stretch while he journeys around the villages under his charge. He must leave his wife at home to look after the children while he is away at his duties. However, you will never hear her complain. She is one with him in the work to which he has been called. As I journeyed with Nkumubusike some time ago I was amazed at the respect with which everyone greeted him. Whether old or young, he knew everyone, and was immensely popular with all.

IT would not be long before I would introduce you to Nzanga. More than likely you would find him smiling. His area is a very big one and stretches over many miles. From his home in Ntand'e Ngomo he must pass through many forests before he arrives at its furthest part. Often during the wet seasons he must make his way through those flooded forests, carrying his bicycle on his back, and wading through water right up to his chest. However, when you talk to him I am sure you will never find him complaining about the discomforts that he must often endure. I once heard him called " a real Christian gentleman", and those words very aptly describe him. When I journeyed with him I found him most thoughtful and I was greatly impressed not only with his pastoral but also with his organizing qualities.

You would very soon recognize Etambi because he would be walking with a limp. This is the result of a crocodile bite many years ago. He has not, however, allowed it to interfere with his work for the Kingdom of God, and will even go down into the water of the Congo River to baptize in spite of the experience that he had. He is a great success with young people and children, where his many stories are greatly appreciated.

WE must not forget Silwano, who is the pastor of Bolobo itself. His witness is a very important one indeed and is also most difficult. He lives on the mission station with his wife, Bongonga, and his three children. His life has not been an easy one. He was a young ivory worker, and was prepared to give up much material gain for the work of Jesus Christ. They have known tragedy in losing two of their children while yet babies. However, through it all they have shown a good witness and remained steadfast. Silwano, as a young man, has much contact with other young men and is able to make a vital contribution to the work of Jesus Christ.

These are but a few of those who would be present at those meetings. As you remember the work of Jesus Christ in other lands will you pray for these our teachers and pastors. Many are called to overcome much and to make great

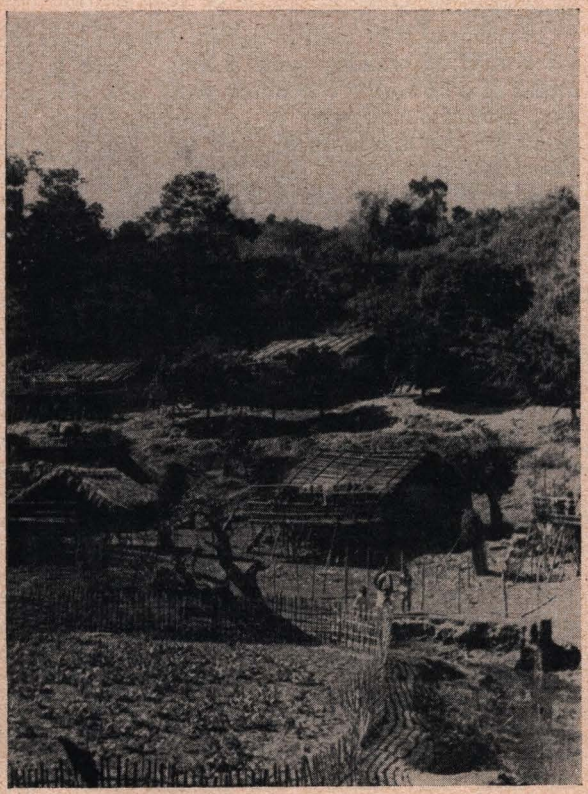
sacrifices in their service. These conferences always end as we meet around the Lord's Table. As we thus meet, we try to remember that we are but part of the Church of Jesus Christ throughout the whole world and that we are called to but one task, wherever we are, that the kingdom of this world shall become the Kingdom of our God and of His Son Jesus Christ.

The Work at Chandraghona

By J. K. SKIRROW

PERHAPS some of you heard the broadcast about the Chandraghona Paper Mill on the B.B.C. early last year. In spite of mistakes and evidence of corruption in high places, the work has gone on apace. There is hope that paper will be produced this year. The effects of the mill on our people have become very marked and our church is more conscious of them. The project provides work for many but all sorts of temptations come their way. The economic effects are serious because prices have shot up so much.

This year I went to the village in "Kaptai", the district around the river of that name which is a tributary of the Karnaphuli. Recently there has been a rapid increase in the number of Christians where formerly there were only four or five Christians. Humanly speaking most of the credit goes to Mong Marasa Twain, a Mogh. He made his witness among his own people and some of his own relations were won over. But Marasa Twain felt progress too slow, and so he "turned to the Gentiles", the Khyang tribe. The Khyangs are backward, with no education at all. They are related ethnologically to the Lushais and they resemble them in many ways. Can we dare to hope that the miracle of Lushai will be repeated among them and the whole tribe turn to Christ? Unlike the Moghs they have no firm hold in Buddhism and they know there is a deeper religious need in their lives.



A Chakma Village in the Chittagong Hills

THE Chandraghona church, with the help of that at Rangamati, is hoping to open a primary school in the area. The first master, we hope, will be Mong Bu, who was a scholar at Chandraghona and has taught at Kalyabanya school. He was for many years alone, so far as Christian fellowship was concerned, and then one day he met Mr. and Mrs. Soddy, B.M.S. missionaries here in 1950–51, who went several times to Kaptai. Mong Bu said: "How providential that I have met you, I have been struggling alone so many years. I had come to the point of abandoning the Christian religion and have been studying the Buddhist religion. But now I see the folly of it." Mong Bu is now one of our leading Christians.

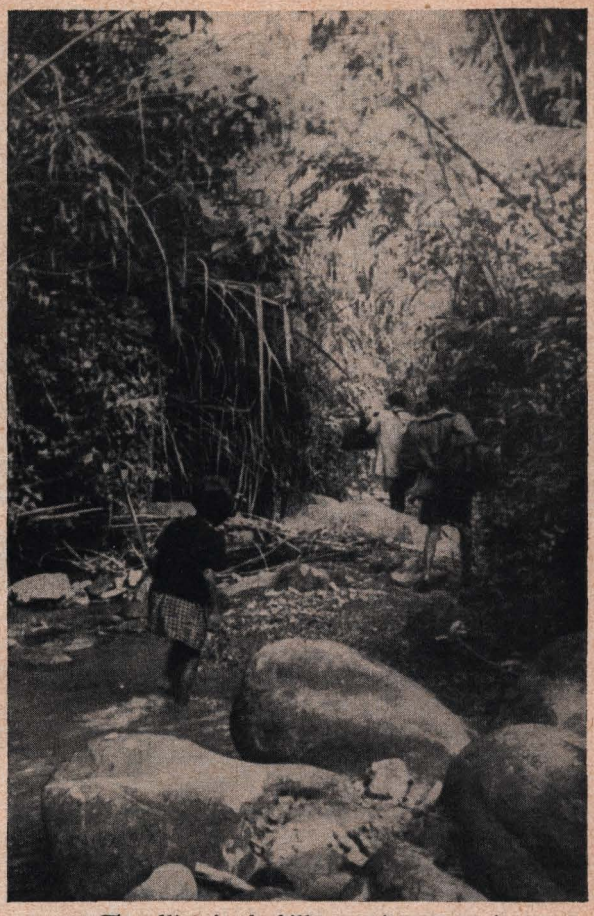
The Khyangs are simple people. They have native costume which distinguishes them from other tribes. Their villages are mostly built upon the hills, which involves hard work for the women folk who have to carry up the water. They have a language of their own. I am looking forward to spending the greater part of the cold season among them and I hope that the fact of having a friend from the outer region will be an encouragement to the Christians.

THE hospital here continues its good work. We have had the joy of seeing electricity installed. The fans mean so much for patients

and staff. The doctor's reputation as a surgeon goes from strength to strength—he does not get much rest. Alan Taylor, who is assisting him, will we hope soon be able to take some of the weight from Dr. Bottoms' shoulders. The work of evangelism goes on; we have lost our evangelist, Paul Biswas, who did good work in the wards and the neighbourhood. Paul was a convert from Islam, and not only so, he was a Moulvi and his first contacts with Christianity were directed to learning about the faith in order to attack it. Paul is therefore well versed in the Koran and most branches of Islam. He is also a student of the Henry Martyn School which trains Christian workers to meet the Muslim. He was loved by the simple hill people and in spite of all his training in Islamics, it was probably among them that his work bore most fruit. His last year in Chandraghona was gladdened by the conversion from Hinduism of one of the hospital patients. Dhiren, the Hindu, lives at Joistapura, half-way between here and Chandraghona. He is the only Christian there and finds it hard to keep going. I visited him two days ago and we had family prayers together. He had several friends among the students of a nearby college. Some of them have talks with him about religion. He is hoping that his wife will be baptized during the next few months. But most of his neighbours, especially the Hindu ones, are quite hostile to him. His businesses—he is a homeopathic doctor and has a rice mill—have suffered badly, largely as a result of this hostility. He talks of moving to Chandraghona, but I hope that will not have to be. So long as he can remain at Joistapura he will be maintaining the witness there.

ONE of the most important aspects of the hospital work which tends to be overlooked is the training of nurses and compounders. There is a great dearth of nurses in Pakistan, and still more of nurses with a sense of vocation. Too many are corrupt and self-seeking. We are grateful to God that this does not happen in our Christian hospital at Chandraghona. The nurses are not all that we would wish, but we pray that there may go out from Chandraghona to other hospitals consecrated men and women.

Another contribution on our compound is the upper primary school. Most of the scholars are of Buddhist families. There are Chakmas from neighbouring villages, and we have a hostel for six Mogh boys. They bring their rice from home in the Kaptai direction and do their own cooking. The other scholars in the school are Hindus and Muslims from Chandraghona bazaar, and boys and girls from the Christian homes in our compound. I am getting to know the older students by teaching in the school myself.



Travelling in the hill tracts is not easy!

I AM leaving the most interesting subject till last: the leper colony and its work. I doubt if any other institution in our Bengal work can show comparable fruit. The disease of leprosy is no longer incurable, and many of our patients are now symptom free. It has brought new life and hope to many. More than that, the fact of their continuous contact with the Mission and its work has meant that they have been given opportunities to receive constructive teaching and to see what Christian love in action means. Dr. Bottoms himself, and Joynath Baroi, the Superintendent of Labour, have done so much for them that they are compelled to recognize that Christians have that which makes the difference between selfishness and selfless service. There have been two baptisms this summer and five more have asked

to be received into church membership. It is a great joy to teach these inquirers.

The lepers have imbibed a spirit of service themselves. Each month they contribute a little out of their pittance. This year they were able to send £1 to help churches in England affected by the flooding. The lepers are taught to do carpentry and, in the case of women, weaving. Those who are stronger work on the land and help to produce their food. On the whole they are a happy community, in spite of the differences in race and religion. The problem is a financial one. Notices have had to be sent to headmen in the hills to tell lepers not to come to the colony because no more can be taken at present.

In Rangamati I saw a number of inquirers. One village was most unpromising—and yet there was, in spite of the tares—a real harvest springing up. For a time I had the use of a film strip. I shall not forget the reaction of one woman to the story of the Cross. "Never did anyone love like that," she said. A visit to Noaram, an ex-leper, is worthy of mention. He is trying to get back into the life of the community —it has been difficult in his new-found faith, but his efforts are beginning to show fruit. We hope we shall soon be seeing the first baptisms in that area.

An Agricultural Missionary Looks Forward

By DAVID STOCKLEY

MY wife and I have been posted to Khulna to begin agricultural work there. We are to go there as soon as possible, probably when we return from the language school in July. Khulna is west of Barisal, 130 miles by winding steamer routes. It is the port where we change from the steamer to the train on the way to Calcutta or other parts in the west. It is about seventy miles north-east of Calcutta. Khulna town is smaller than Barisal, but is near the up-and-coming port of Chalna, so Khulna is growing very fast, both industrially and in population. The Baptist mission station is in a nice situation on the river front, and the land covers about thirty acres. There is a bungalow in a very bad state of repair, and some buildings in their own compound which at the moment are let out to the Sea Customs. This latter has been used for a school, and at one time was a widows' refuge.

An Indian Village

THE reason for our transfer to Khulna is that we may begin our real work as agricultural missionaries. Khulna is the only station at present in Bengal where conditions are so favourable, i.e., there is land available and a house, and other folk seem in no hurry to go there. What we have in mind for the project is roughly this. We start to farm the land there; at first it will be on the garden scale, but all the time we will garden or farm for profit, raising crops and stock, and seed for sale and for the Christian community. We will grow as many different kinds of crops as are growable in the sort of climate and conditions we have out here, so that those who want instruction in any one crop

can come and see it growing and do the work on the crop. Eventually we want it to be self-supporting.

Indian village women

WE are missionaries firstly, bringing the message of salvation in Jesus Christ. With our training we hope to help with their economic problems those who have become Christians. Their Christian faith must reach to their land and to their village life, changing the whole. Only in this way can they hope to attract others to the Christian way of life. If a man says he has had a change of heart because he has met Christ, and his land is still badly cultivated, his animals badly cared for, and he is continually losing crops due to attacks by pests and doing nothing about it, his children are dirty, covered in sores and full of worms, his wife and daughters have lice in their hair, lice in the bed ; one or two of his children at school with a year's fees owing, and he himself hardly able to work because of repeated attacks of malaria, then others will not have any desire to become Christians, too. For those who have matriculated and for higher grades there is further agricultural training necessary. We are out to assist " Farmer George " who cannot read or write, with his farming and economic problems, in such a way that he will be helped and will finally be able to help himself. Once things have begun in Khulna we hope to make it possible for people to come from the villages to stay and get instruction as they require it, not in the classroom, but in the field, learning by experience of doing it for themselves. We will try not to make any charge so that all may come, but all will have to do some work every day towards their own keep. Bible study will be part of the work. As we are needed we hope to be free to go to the villages in the usual way, helping on the spot.

WE are working to help the country's poor farmers, so that all we do they must be able to go home and do, too. That at first rules out things like tractors and other costly mechanical equipment. If I import a tractor the cultivator will come, look on in amazement and wonder, and go home thinking how rich I or the mission must be, and not be helped one bit. When he gets a crop failure he will be around to beg from the rich man. Seeds must be available at his price, young livestock that he can afford, and simple implements that he can buy, cowsheds made out of bamboo and leaves that he can get in his nearest market, if not from his own land. From small beginnings we hope to lead and lift them into greater things—" First the blade and then the ear ; then the full corn shall appear."

MISSIONARY RECORD

Arrivals

29th March, Dr. and Mrs. E. W. Price, from Kimpese.
12th April, Rev. B. F. Price, from Serampore ; Mrs. C. R. W. Weller and two children, from Colombo.
12th April, Rev. W. C. and Mrs. Fulbrook and two children, from Thysville.
17th April, Miss A. Wilkinson, from Yakusu ; Rev. A. R. and Mrs. Neal, from Lingungu ; Miss K. O. Hall, from Bolobo.
2nd May, Rev. G. D. and Mrs. Reynolds, from Delhi ; Dr. and Mrs. R. W. Thomas, from Palwal.

Departures

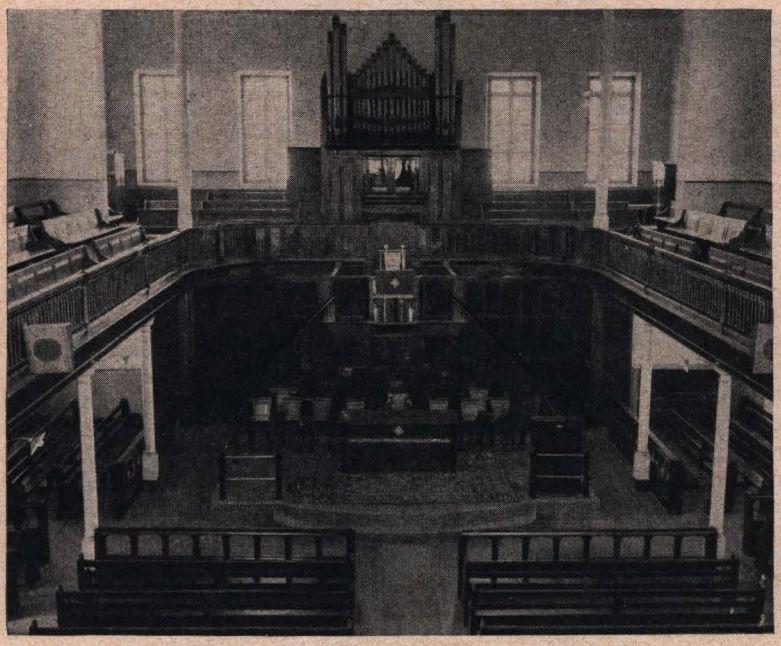
22nd March, Dr. S. G. Browne, for Yakusu (by air).
27th March, Mrs. D. H. Wilson, for Belgium (for study).
3rd April, Miss I. G. West, for Aligarh.

Seeing the Ropes

By S. E. LESLIE LARWOOD

ANTICIPATING that on my arrival in Jamaica I would be appointed to succeed him as Chaplain to the General Penitentiary, the Rev. F. Cowell Lloyd wrote to me and offered to take me round the prison on my first visit to *show me the ropes !* To such a grim invitation I replied expressing the hope that on that particular day the ropes would not be in use !

Little did I imagine that my first visit would be to take part in a wonderful service in which " ropes " of a very different texture were to be much in evidence.



East Queen Street Chapel, Kingston

At the request of the prisoners a special Sunday morning service was arranged to bid farewell to Mr. Lloyd, who was retiring after thirty years service as a Chaplain. Never before had the Director of Prisons attended a religious service " within the walls," but on this occasion he not only promised to be present, but to preside over the service in order that he might express his personal gratitude and that of the Jamaica Government to such a veteran of the Gospel still remarkably active in the Master's service in spite of his eighty-seven years.

HISTORY was further made in that two of the prisoners were granted permission to give addresses of appreciation on behalf of the prisoners themselves. In the presence of over a thousand men, the first, who is serving a twelve-year sentence (nine more to do) gave his personal testimony of how he had found Christ as his Saviour and how much he was indebted to the ministry of Mr. Lloyd. Many hearts were touched as he went on to speak of how " He drew me with the cords of love, and thus He bound me to Him." The second speaker was formerly one of the most desperate criminals in the history of the Penitentiary ; he has two more years do to of a sixteen-year sentence. In the past he has attacked and wounded warders, defied all authority, resulting in floggings and solitary confinement. He also told how Christ had completely transformed his life and how he desired nothing more than to win his fellow prisoners for the Master. He then presented Mr. Lloyd with a bouquet of flowers ! It was not until after he reached home and gave them to Mrs. Lloyd that he discovered concealed among the blooms a hand-made booklet, beautifully illustrated, and each page containing the personally written testimony of eight men whose lives had been wonderfully changed by the acceptance of the Gospel of redeeming grace.

I have never heard " Blest be the tie that binds our hearts in Christian love " sung more fervently than on that morning, and when the hymn was concluded I did not find it easy to give my address.

THE following Thursday morning I had the privilege of conducting the first of my weekly Bible classes. Twenty-five men, most of whom have been converted during their imprisonment, are permitted to meet the chaplain for an hour's Bible study once a week. Most of them have well-marked Bibles, evidence of much searching of the Scriptures in the confines of the prison cell. How eager these

men are to learn, and what keen understanding of the great doctrines of the Faith they have developed. A session for prayer is held at the end of the period and many of the men take part. For a few brief minutes "stone walls do not a prison make, nor iron bars a cage" for men like that. Like Jeremiah of old they are drawn from their dungeons, but by invisible ropes held by nail-pierced hands.

Loading bananas at the docks

One of those men escaped the hangman's rope only by a special act of clemency. All of them entered the prison gate as men bound by the ropes of sin. Now many of them are bound to Christ and to one another by the cords of Christian love, and I am grateful for all I have seen of such "ropes." One by one in time these men will be released and will make their way into a world very greatly changed from the world they knew ten or twelve years ago. They will have only slender means with which to start life afresh; employment will not be easy to obtain; temptations will be fierce. Will you hold them by the ropes of prayer so that they may be kept from falling?

The Brussels Bureau in 1953

[Below we print extracts from the Annual Report of the Brussels Bureau where our missionaries, with other Protestant missionaries, prepare for their work in the Belgian Congo.]

DURING 1953 no fewer than 312 missionaries spent various periods in Belgium for study. Most stayed a full year. In addition there have been 103 children here with their parents. At the end of December, 1953, there were 152 adults and 46 children in our "Missionary Family" in Belgium. Most have been satisfied with the accommodation found for them, though, as in other countries, it is not always easy to find ideal accommodation for families with young children. The cost of living in Belgium remains high.

Most of the missionaries now coming to Belgium follow one or another of the official courses of preparation organized by the Belgian Colonial Department. Of the educational missionaries who started the French course in September, 1952, there were 72 who passed the examination and eight who failed. Those who passed were allowed to take the Colonial Course during July and August, and 63 passed the examination following it. The eleven who failed were allowed to retake the examination in October, and this time all of them passed.

The Royal Palace, Brussels

OWING to the large numbers involved it had become quite impossible to accommodate all our educational missionaries in the two normal schools in Brussels that had, from 1947, been good enough to accept them as "free students" for periods of from three to six months. Because of this a new arrangement was agreed to by the Bureau, the Colonial Office and the Belgian Educational Department

whereby the latter undertook to organize special lectures, conferences, cultural excursions and visits for our large missionary group for a period of nearly six months. This procedure was tried out for the first time during 1953 and was, for the most part, of great value and was much appreciated. Lessons learned by the experiences of this first year will probably modify somewhat the programme to be followed in future years.

The many Government officials and professors responsible for organizing or giving the various courses of preparation to our missionaries have, almost to the man, been not only most efficient, but also exceedingly kind and helpful. Some of them have even stated publicly that it has been with real pleasure and profit to themselves that they have been able to be in almost daily contact with such a devoted, unselfish, and truly Christian group of men and women.

We, for our part, should appreciate and be deeply grateful for all that is done, without charge, by the Belgian Government for our missionaries in Belgium. It happens that the political party at present in power is the Roman Catholic Party (P.S.C.), and yet our Protestant missionaries are given most valuable tuition, not only in French, but in other subjects which will help them to be better missionaries. I know of no other government that does so much for "foreign" missionaries.

THE Medical Courses given at Antwerp have been conducted with little or no change during the past year. But there, too, our missionaries are given about two months' good teaching in French, and are also given helpful lectures on colonial subjects before they begin their tropical medical studies proper. Nonetheless, it cannot be overstressed to Mission Boards and secretaries that it takes very much longer than two months to learn French sufficiently well to take and pass the Medical Course.

In the examinations following the two courses of Tropical Medicine in 1953 thirteen out of eighteen were successful in February and fourteen out of twenty-six in July. No Protestant doctor has failed the examination in Antwerp since the war, but the course is comparatively more difficult for nurses, and we have many failures, though our percentage of failures is no higher than that for the whole school. Owing to new regulations which came into force at the end of 1953 in Congo, all medical workers must be officially recognized by the Government. All new workers must, therefore, have a diploma of tropical medicine and have spent at least six months in Belgium.

IT is good to see the way the missionaries, when in Belgium, seek to maintain their spiritual life. Many of them, even in this respect, come to look on the time spent here as well spent and thank God for the lessons He has taught them and for the spiritual victories given them while here.

Our weekly Prayer Meetings in Brussels during 1953 were exceedingly well attended and were most helpful. Our medical missionaries when in Antwerp also meet together weekly for prayer. Very few are ever absent for our Monthly Missionary Reunions which are held on the second Sunday of each month. The Christian fellowship enjoyed by all is a constant inspiration.

WE have greatly enjoyed having with us on many occasions the two fine Congo Protestant natives, Emile Disengomoka and Remy Malutama, who are studying at the Ecole Normale at Nivelles, some thirty miles from Brussels. Mr. Disengomoka will be finishing his three-year course of study for the Belgian diploma of "Regent" in July, 1954, while Mr. Malutama, who started a year later, will not finish before 1955. These two men have both left a wife and five children in Congo. It is a tribute to their devotion that they should make this personal sacrifice in order the better to serve their Master, their missions and their own people.

ALL through the year different missionaries have been able to witness from time to time in one or another of the Belgian Protestant churches, and many have endeavoured, despite language difficulties, to engage in personal evangelism. Some of our missionaries teach regularly at an American Sunday School organized chiefly by and for members of the Embassy staff.

It would be impossible to list all the varied and helpful services rendered by one or another of our Family during their stay in Belgium to which we feel sure God is adding His blessing. There is still a great need for much more missionary interest in the Protestant churches in Belgium, but we believe it is slowly growing. Several young Belgian Christians have heard and responded to Christ's call for missionary service in Congo since the war. Five more were accepted during 1953, two of whom have already reached Congo.

Cover Picture : A holiday beach in the West Indies

Baptist Advance in Jamaica

By Rev. KEITH TUCKER, M.A.

THE Annual Assembly of the Jamaica Baptist Union was held at Brown's Town, and though a deep shadow was cast upon the Assembly by the sudden illness of the incoming chairman, Rev. S. S. James, the sessions were full of inspiration and encouragement. Rev. J. M. Bee (Brown's Town) read the Chairman's Address in Mr. James' unfortunate absence, and the address made a great impression upon the record number of ministers and delegates who had gathered. The Union Secretary (Rev. J. Rhynie, J.P.) showed that gains in membership were 2,843, losses 1,378, so that there was a net gain of 1,465 members. There were 253 churches in the Union, of which 20 were overseas. The total membership was 22,609, and there were 56 ministers in active service.

In presenting the accounts of the Jamaica Baptist Missionary Society, I was able to show a record income of £4,122, an increase of £760 over the previous year. From this amount the work of the Calabar Theological College, with its fifteen Baptist students, had been sustained, £150 had been given to the B.M.S. for work in Africa, the Jamaica Baptist Union Central Fund had been substantially aided, and other spiritual projects had been sustained. As Treasurer of the Jamaica Baptist Union Central Fund, through whose activities churches are aided to have pastoral oversight, I was able to report a very substantial balance in hand.

MY report as Principal, to the General Committee of Calabar, showed that the staff and students were engaging in evangelistic activity in the vicinity of the college, reported the good work being done by student pastors, and referred to some notable examination successes.

One of the high experiences of the meetings was the service conducted by Rev. S. E. Leslie Larwood, recently of Stockton-on-Tees and now minister of the East Queen Street Church, Kingston. The Assembly was deeply moved by his eloquent and earnest utterance, and much pleasure was expressed that he had accepted the call to the East Queen Street Church.

As a result of the Assembly the ministers and delegates returned to their churches to face the ever-present problems with new hope and renewed confidence.

Fellowship in Prayer

Based on the Prayer Calendar

May 30–June 5.—LÉOPOLDVILLE.—The African population of this capital city of the Belgian Congo is now estimated at about 300,000, and is still growing. Many of those who come in have been members of churches in their own villages. They expect to find in the city a church fellowship to welcome them and a missionary or teacher-evangelist to instruct and advise. At present our buildings and staff are woefully inadequate. Uprooted from their own villages and freed from tribal sanctions, the workers of the city are an easy prey to temptations of all kinds. Their wives, with insufficient useful work to do, often deteriorate morally. Our missionaries and their African colleagues and the people to whom they minister stand greatly in need of your prayers.

June 6–12.—LÉOPOLDVILLE.—Your prayers are asked for the white people of the city, that they may be won for Christ; for those in charge of the administrative work in our Congo field at the Léopoldville Headquarters; for the Congo Protestant Council and its secretariat; and for the two other Protestant societies working in the city—the American Baptist Foreign Missions Board and the Salvation Army.

June 13–19.—KIMPESE.—At Kimpese there are two institutions maintained on a co-operative basis which make a significant contribution to the life of the Congo Church. The B.M.S. shares with the American Baptists and the Swedish Evangelical Mission in the College for Pastors and Teachers, and with four other Protestant societies in the Evangelical Medical Institute. From these places come a constant stream of pastors, teachers and medical workers for the churches of the Lower River Region.

June 20–26.—WATHEN.—This is a centre for widespread church and evangelistic work in the surrounding district. It is also an important educational centre. In our schools there the future leaders of the churches are being trained in useful arts and instructed in the Christian faith.

June 27–July 3.—THYSVILLE and KIBENTELE.—Thysville, where there are large railway repair shops, has a considerable European population. It is a centre for evangelistic, pastoral, educational and medical work, as also is Kibentele. Connected with the medical work at Kibentele is the Leper Village.

FROM FAR AND NEAR

In the Lushai Hills

MISS MARJORIE TURNER, a missionary of the New Zealand Baptist Mission, writes from the village of Jampui, Tripura State, Assam, India :

Now I am back in my Lushai village, living in my bamboo house. Three boys sleep in the house at night. Since returning I have acquired a cow which I hope will give me milk in June or July when other food is scarce. The trouble is, though, to see that wolves don't get it first !

Since my return I have been able to do quite a bit of touring and have spent the night and spoken at about eighteen different villages. It is bitterly cold at present, though, and sleeping on floors through the bamboos of which wind comes rushing up is a bit of a hardship. The mountain tracks, too, are not the easiest. Still, I hope someone is the nearer to the Kingdom for my visits. It keeps the weight down !

In between touring I take C.E. meetings (Junior and Intermediate) in this village, about seventy children in all ; also women's meetings and am supervisor of the lessons.

I also give out (i.e. sell) medicines according to the Government doctor's prescriptions. He has very few medicines and yet people come from many miles distant for treatment.

I also send out helps to our other twenty-nine or so villages (children and women's work). One of our pastors has translated a Commentary on Hebrews, which the adult Sunday School is taking this year, and I am trying it out for all the villages. I have also set and sent out questions for the Sunday School exam. and am now busy marking questions. We try to run a Junior High School as there is no High School here, but I am afraid it is not an exceedingly great effort.

A Christian family in the Lushai Hills

In Hospital at Udayagiri

DR. STANLEY THOMAS writes :

Stories of patients could fill pages, but let us tell you of two delightful children—both suffering from the same distressing complaint, osteomyelitis, but both slowly getting better. Bidesi is a charming little girl of seven, whose right leg was about twice the size of the left. It had many small discharging sores, with a piece of bone sticking out of one. The whole tibia was riddled with disease. After two operations removing most of the bone, she is now happily in plaster and should make a good recovery. The other is a boy of about ten—Gonesio. He first came to us about two years ago, and was worse than Bidesi. The upper end of the right tibia and lower end of right femur and the knee joint were destroyed by infection. This meant a very destructive operation which eventually gave the lad a strong well healed leg—but stiff and crooked. He has now returned to have it made straighter. Both these children have friends and relations with them and they will be with us for a long time. These are the kind of folk who can be really influenced by the Gospel, for they hear it and see it in action for such a long time.

A "Christian Home Week" in Ceylon

MISS WINIFRED TURNEY writes :

In Colombo there were meetings each evening, with speakers on various subjects, a film, a play and a Brains Trust. The meetings were quite well attended. The committee sent a circular letter to all ministers in the island (that is, of the co-operating bodies of the N.C.C.), giving details of our arrangements, suggesting suitable hymns, readings and acts of worship for Christian Home Sunday, and sending a Litany which we had prepared. We also sent copies of a booklet, *Family Prayers*, which was specially prepared for this week, with suggestions regarding family prayers and prayers which could be used. There was a good demand for these, and we sold over 1,000 copies in English and have orders for over 1,000 each in Sinhalese and Tamil, which are now being printed. These booklets are subsidized by the committee so that they could be sold at a very low price, which seems to have been a good idea and had much to do with the quick sale.

Now we are looking forward to this year's effort. The Marriage Guidance sub-committee is arranging a

series of talks—*Preparation for Christian Marriage*—for young folk of the Colombo churches. We hope to produce a booklet containing the substance of the talks in time for Christian Home Week. There is a need, and a demand, for this sort of information, especially in Sinhalese, and we are trying to meet it as much as possible.

Pastor at Ntondo

A SHORT time ago we inducted our first native pastor, Ngando Pierre. The Rev. L. G. West, as Chairman of the Middle River Conference, came up from Lukolela to conduct this service, which was a very impressive one. Ngando Pierre was trained at Kimpese nearly twenty years ago and he has served the Mission faithfully ever since. Our Ntondo Church district is one of 4,500 square miles and he will have the pastoral oversight of this area. He is a very humble man and one who is well deserving of the high honour placed upon him. The Rev. A. Simpson leaving for furlough, the Station is now without a minister, so this will put a greater burden on Ngando.

Pastor Ngando Pierre with Rev. L. G. West and members of t Ntondo Church

New Books

Congo Background:

By G. J. M. Pearce

Carey Kingsgate Press Ltd. 4*s.* 6*d.*

Here is a book which every reader of the *Missionary Herald* should really buy! Mr. Pearce was a member of the deputation which in 1952 visited our Congo field. It was this visit which prompted the writing of the book, but he has added to his first-hand experience the fruit of careful reading and of knowledge acquired as a member of the Congo Sub-Committee of the Society. He describes the country, the people and the work of our mission with liveliness and wit. The book is well illustrated with an up-to-date map of the B.M.S. stations and six attractive half-tone pictures in sepia. It differs from many books on our work in that it is written from the point of view of the visitor, who sees those things which are of interest to people in this country, and sees them as new and unfamiliar.

ACKNOWLEDGMENTS

(To 22nd April, 1954.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund: A Retired Missionary, "Thank-offering", £10 ; M.D.C. (Llanelly), £2 ; B.R.M. ; £2 : Former China Missionary, £1 ; M.B., £1 ; Anon. (Glasgow), for Work in Africa, £2 ; Two Friends in Crowborough, £1 10s. : Anon., 12s. : Mr. H. Mason, 10s. : Tam, £10 ; A.U.S., £1 1s. 11d. ; Anon., £1 ; J.M.L., £5 ; Anon., 5s. ; A Wellwisher, for African, Indian and East Asian Missions, £3.

Women's Fund: Anon. 10s.

Medical Fund: Dr. Bywaters, 10s. : Mr. H. Mason (Leper Work), 10s. ; "Thankful," £3 ; M.S., £1.

Legacies

THE following Legacies have been gratefully received in recent months :—

		£	s.	d.
Feb. 12th.	Miss S. J. Frost	156	14	10

		£	s.	d.
Feb. 12th.	Mrs. Martha Jane Roberts..	200	0	0
15th.	Miss A. Scriven	200	0	0
17th.	W. H. Clatworthy	352	8	11
23rd.	Lady A. M. R. Lewis (Medical)	50	0	0
27th.	Miss M. A. Jenkins	100	0	0
	Albert Davie	50	0	0
Mar. 2nd.	Miss S. B. Stephens (Translation £750)	3,500	0	0
8th.	Mrs. G. A. Payne (Translation £300)	300	0	0
1st.	Miss A. P. Whitchurch ..	20	0	0
22nd.	F. C. Harper	50	0	0
23rd.	G. H. Winckworth	105	0	0
24th.	Mrs. M. T. Dobell	25	0	0
	A. W. Houghton	10	0	0
	B. J. Jones	150	0	0
	Rev. G. Smith	641	14	1
Apr. 7th.	Miss H. M. Watts	20	0	0
9th.	Miss Phebe Moore (Women)	100	0	0
13th.	A. B. Jones	104	10	9
14th.	Mrs. E. Wheeler	30	0	0

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CAREY KINGSGATE PRESS 6, SOUTHAMPTON ROW, LONDON, W.C.I.

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Missionary Herald

JULY 1954 · PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Mainly About Money

THERE are those who hold the view that the churches talk too much about money. If they were more concerned about spiritual matters, then they would not have so many financial problems. There is a measure of truth in this criticism. Most of our financial problems are at root spiritual problems; and at times a lack of money may be a symptom of spiritual poverty. But the criticism is not altogether true. In the modern world money is necessary. Christian men and women have to make up their minds how they will use such of it as they possess. Churches have to use it in order to fulfil the purposes of God. It is always necessary for Christians to be well instructed in the stewardship of money.

The B.M.S. has to have a Finance Committee; and the raising of money is a most important part of the work of the Society at home. There need be no apology for it. To carry on God's work, money is required. For some years now the B.M.S. has had a financial problem. It may be simply stated thus: In order to maintain the work to which we are at present committed, we need about £20,000 a year more from the churches than we have had in recent years. That is why just about a year ago the ONE TENTH MORE CAMPAIGN was launched.

At the unveiling of the Carey Memorial plaque at Ryde (see p. 303)

WHY is all this money needed? There are a number of reasons. For one thing the purchasing power of our English money is much less than it was before the war. A pound now purchases only about six shillings worth in pre-war values. For another, costs have increased more rapidly in the countries where our missionaries work than they have done here at home. Labour, materials, food, all those things essential for the life of a mission station are now very much more expensive. For a long time now our missionaries have been hampered in their work by the need to economize so severely. And how frustrating it is to see good work which could be done, and yet not have the resources to do it. Try to imagine the feelings of a doctor or nurse, say, in Angola, who sees a patient suffering from a disease which could be cured by treatment with a modern drug, yet through lack of funds being unable to give the treatment, and so having to send the patient away to die.

IT was a cause of great joy to all when it was revealed at the Annual Members' Meeting in May that a record amount had been contributed to our funds, and that in the financial year there had been an increase of £12,334. This increase represented much sacrificial giving and a good deal of devoted service by missionary secretaries and others. But the fact remained that the increase of ONE TENTH had not been achieved, and there was still that deficit of £6,939. The short deficit appeal closed on 30th June. But money will still be coming in from the churches for some time. This magazine had to be sent to press before the end of the appeal so that the result of it was not known. While it is so important to clear off that deficit from the past, it is even more important that there should be no deficit next

year. We must complete the task of increasing our income by one-tenth. That is the least we can do.

Some churches, and persons too, exceeded one-tenth more in their giving, but others did not reach the required standard. We hope that they will make every endeavour to do so this year. One very important way of increasing the income of the Society is, of course, by gaining new subscribers. This brings not only more money, so much needed, but brings also more interest in the work and a greater number of people who are praying for our work.

THOSE at B.M.S. headquarters responsible for raising funds are confident that the needs of the Society will be met. It is not only that they have faith in the generosity of British Baptists. Their real ground of confidence is in God. It is God's work that we are doing, and He will move the hearts of His servants to give that which is required. That is why the appeals of Headquarters are always essentially religious appeals. That is why so frequently references are made to the Scriptures. It is not that they are continually appealing to you to subscribe more to a fund. They are rather asking you to consider what your response ought to be to the demands of God and the claims of His work in the world. The giving which is most valued is that which springs from genuine gratitude to God for all His goodness to us in Jesus Christ. God loves the cheerful giver —the one who readily gives as his expression of his love of God.

Great Evangelistic Campaign

AT PORT OF SPAIN, TRINIDAD

By NELLIE F. SUTER

MINISTERS representing ten Protestant denominations worked, prayed and planned together for this Crusade (United Evangelical Crusade) for nearly two months before it was due to begin and then all the way through it. There is a strong and powerful Roman Catholic influence in this island, so that it is essential for the Protestants to work together. Throughout, there has been a wonderful spirit of co-operation, and God has blessed our efforts. Each minister was allocated a special branch of work in preparation for the Crusade. One had to be responsible for the hospitality for the Team of Evangelists, another for the radio programmes ; there was a publicity agent, a newspaper reporter (this latter job fell to the lot of Mr. Suter, and for two months he almost lived in the newspaper offices !). There was also a building committee whose job it was to find a place large enough for the purposes of the campaign, and so on. Committee meetings were held every Monday morning in St. John's Church to report to date and to make further plans. There seemed to be unsurmountable obstacles in the way, as though the Devil were trying his utmost to keep us from having this Crusade, but we pressed forward.

IN Port of Spain there was no place big enough, except perhaps a cinema, but that would be too expensive to rent. We learned that a big airplane hangar was to be taken down from the airport at Piarco, to be re-erected on the Dock-site in Port of Spain. Our building committee got to work and discovered that the hangar was going to be used as a Customs Warehouse for the Government. The committee then sent a delegation to see the responsible Government Officials to ask when the hangar would be erected and if we could use it for two weeks before it was taken over by the Government. It was a big thing to ask and, needless to say, we did not receive " yes " for first answer. Nothing daunted, we kept trying and solicited the aid of the Honorable the Colonial Secretary, Mr. Maurice Dorman, who is a Christian. The building was promised to us ; then began a race against time to get it completed before the Crusade was due to begin. The firm who had been given the job had been told to speed things up, but they were too slow and the Colonial Secretary used his influence to get extra workmen put on the job. When this method did not prove satisfactory he cancelled the contract and gave the job to a private firm. Then things began to move, but just a week before the Crusade was due to begin there still was no floor in the hangar ! From early morning to late at night men were working at fever pitch.

WHEN the hangar was finally erected we still had to make that huge empty shed look something like a church. Chairs, benches, forms, enough to seat some 6,000 people had to be

A scene in the hangar

borrowed and carted from churches and halls, to supply extra seating a huge grand-stand was put up just outside the open end of the hangar. A timber company loaned us the wood for making a large platform to accommodate the Team, special visitors, a choir of some 200 voices, a Hammond Organ (loaned by the Canadian Presbyterian Church) a grand piano (loaned by a business man) and a pulpit. We borrowed potted palms and poinsettias to decorate the platform and to hide the rough wood. Bamboo mats were used to screen off the section of the hangar to be used as an inquiry room. Electricians got to work putting in loudspeakers, microphones, recording equipment and lights, and the whole place was just ready about an hour before the first meeting was due to begin !

THE Latin-American Mission were responsible for the actual Crusade, and one of their missionaries stationed in Costa Rica came over to act as Campaign Leader. He arrived two weeks early and conducted special training classes for the Christian workers who would help during the Crusade as " counsellors " for the people who came into the inquiry room. Ministers, ministers' wives and other lady missionaries were used as " advisers ". Each church provided choir members and ushers. We were instructed as to what our several duties would be. The Team were broadcasting in Times Square, New York, on Saturday evening. They boarded their plane at midnight, arrived here about four o'clock on Sunday afternoon and the Crusade commenced Sunday evening !

The Team was made up of Mr. Jack Wyertzen, the preacher, a male quartette and a pianist.

We had inspiring meetings. Every night thousands of people thronged to the hangar. Almost every available seat was taken and many people even stood throughout the meetings. The meetings began with community singing and special singing by the quartette at 7 p.m., but people were filing into the hangar by four o'clock every afternoon. We had arranged for special buses to run from the station out to the hangar and they waited to take the people back into the town when the meetings closed. Other people helping us were the police, firemen and St. John's Ambulance men and women. They were in attendance at every meeting.

A SPECIAL feature of the Crusade was the prayer meetings that were held in Greyfriars Presbyterian Church every morning at 6.45. These prayer meetings were conducted by the Campaign Leader, the Rev. Horace Fenton (the missionary from Costa Rica), a true man of God ; and his early morning messages to us were indeed manna from heaven. I wish you could have heard some of the old negro Christians praying at those services. One old woman praying about the Crusade, said, " Lord, in a *warehouse* you are making wares for your service." We are great believers in prayer and I am sure that the success of the Crusade was due in no small measure to those early morning prayer meetings. Every night there were those who responded to the call to accept Christ as their Saviour and friend, and many too came to re-dedicate their lives to His service.

Now that the special meetings have come to a close the work still goes on, for the ministers are doing " follow up " work. Over 1,000 decision cards were signed during the Campaign, and all who signed were given a Gospel of St. John and two lessons of a correspondence course on that Gospel. When these two lessons are completed and sent in two other lessons are given, and when the course of twenty-four has been completed they are given a certificate and a New Testament. We are trying to keep in touch with all those who made decisions at the Crusade.

Cover Picture : In the Léopoldville market

On Trek Together

By F. P. M. RUSSELL, Ntondo

I HAD been very anxious for a long time to visit our Bolia field—the most inaccessible part of our Ntondo district, and I was determined that that desire should be fulfilled before leaving on furlough. Eventually dates were fixed and plans made, and Miss Winifred Hadden found it possible to accompany me. This was the first occasion on which we had been able to go off on trek together. So we set off in high spirits. We were able, however, only to visit the main villages in this vast district, as we could not at that time be away from the station for more than a week. The first part of the journey was made by canoe—a three-hours' paddle from Ntondo down to Lohenge, at the south end of the lake. Ngando, our Ntondo pastor, was accompanying us, and our two house boys. We each had a cycle, so with these, plus the usual trek paraphernalia and the paddlers, the canoe was well laden. However, we set off and went merrily on our way, singing lustily until the sun grew too hot. In spite of all our precautions, we were well scorched by the time we reached Lohenge, where we were glad to leave the canoe and the relentless sun, blazing as it was out of a cloudless sky, and to cycle off into the shady forest—although there, too, it was hot and very humid, and we just dripped! Our carriers brought up the rear.

WE were aiming to arrive at a village called Mbuye by nightfall, but we were able to make short stops by the way at the other smaller villages through which we passed. Miss Hadden checked up on the little schools, instructing teachers and taught; the sick were attended to; and after singing and prayer and a word in season to Christian and non-Christian, we were on our way again after many handshakes and many greetings. Progress was very slow through the marshy forest—very often our cycles had to be carried as we picked our way and made headway as best we could. A great welcome awaited us at Mbuye and after we had had our evening meal the drum was beaten and a goodly crowd of expectant folk—Christian and non-Christian—gathered in the place of worship. We sang duets and spoke to them, and once more the Gospel story was made plain. Actually we had sung so much that day that by night time we had become quite hoarse.

AFTER a good night's rest we were much refreshed, and ready for the new day (Friday). What a day it was to be! We knew we were facing the worst part of the journey that day, and so we packed up and were ready to start in good time. We were careful, however, not to start too early, thus avoiding the risk of unfriendly encounters with the elephants of the district out for their breakfast, bath and stroll before returning leisurely to the deep bush until evening. We were soon to discover what we were in for, and many a time we secretly despaired of ever reaching Ibeke, our objective, and the main village of the Bolia group that night. The paths were atrocious—when there were any—and almost impassable owing to marsh and fallen tree trunks. Yet at other times we were cheered on arriving at an open plain between two bands of forest. Here we could make headway, and we certainly did! In the early part of the day willing and strong hands carried us over the worst marshes, but progress was too slow, and so we took off our shoes and tried to get ahead that way. Not having tough-skinned feet like the natives, however, we gave this up, too, put on our shoes again, and ploughed ahead as best we could, singing when we had any breath and laughing and groaning alternately, especially when one leg got left behind in the marsh and didn't want to follow! As on the day previous, we spent some time with

On trek through the forest

Coming ashore

little groups of folk by the way, and prayed that the seed sown would bear fruit. Our carriers wanted us to spend the night at Mpaha—quite a large village—but we wanted to get on to the centre, Ibeke, for the week-end and Sunday services. So presently we took leave of the Mpaha people and pressed on.

THE Mpaha-Ibeke stretch of marsh and forest proved to be the worst of the whole trip. We had visions of getting mixed up with elephants and buffaloes out for their evening meal ! We had a snack by the way, but couldn't carry a great deal on our cycles, and our carriers were miles behind in the forest. We were hourly becoming hotter and dirtier and wetter, especially after I had sat down in a marsh ! Our water-bottle was getting empty and our thirst was increasing. Later on we rationed our water—one mouthful each and no more ! At last we emerged from that seemingly interminable marsh ; there were more frequent stretches of open plain, where the high grasses had been freshly trampled down, probably by the elephants the night before. The big round traces of their great feet were visible in the sun-baked mud of the road. Now the shadows were lengthening, but there was a good even path through the forest and we sped on. Suddenly, as we turned a corner, a figure came into view—in a flash he was on his cycle and away, Ngando after him like the wind. This was a spy sent out from Ibeke to spy out our position, and take back word again ! So we were getting near, yet we daren't let up—our water-bottle was empty ; it was 5.30 and at 6 p.m. darkness would come down like a sheet. Then, happy sight, we came on the extensive manioc or bread gardens, and so knew we were on the outskirts of the village. Then we came on children who had come to meet us, and with great laughing and shouting they ran along beside us. Finally we turned the last corner, and there were the Ibeke people standing waiting *en masse* to welcome us !

AS we came near they burst into the singing of one of our well-known gospel hymns, and so we dismounted beside them. Then, what a welcome ! We had arrived, and no mistake, and it was barely 6 p.m. Ibeke is one of our main church centres, and so the area superintendent is here with his wife. They had very kindly vacated their home for us, and put it at our disposal for the week-end. A large pot of drinking water had been boiled for us, and had already cooled. I declare we nearly emptied it at a sitting ! There was an immediate request for a service at 7 p.m ., but a first necessity was for a wash and something dry to wear. We had nothing, and our boxes were far behind us in the forest ! But Molinga, the superintendent's wife was there, and she was proud and happy to fit us out in native dress. We were just as delighted to put it on. So after a welcome wash and thus attired, we made our way to the chapel for the 7 p.m. service. Once more we sang duets and spoke in turn. Boika, the superintendent, spoke for the church, and together we sought God's blessing on the witness of the week-end. After the service, as our goods had not yet arrived, we sat around a big log fire outside and ate bananas and peanuts with our native friends. Then away in the darkness we could hear a rhythmic chanting—our carriers were coming—and, incidentally, supper and bed. So they came, tired but in good spirits, and with all our goods intact.

"*Mama, mwana moke na ngai ajali na mpasi mingi*"—"Mama, my baby has great pain." I turned to find an anxious father standing at the door of the house with a very sick baby in his arms—obviously an advanced pneumonia case. Fortunately I had some penicillin with me. I prepared and injected the healing drug, instructed the father how to care for the child, and to return in the morning. This was Friday evening. Happily, by the time we left on the Monday morning the baby had much improved. By this time our boys had prepared supper and set up our camp beds—we did justice to the first and then eagerly made for the sheets.

THE entry in my diary for the next day is "stiff and sore"! Nevertheless, we had a busy morning. Miss Hadden, with her schoolchildren and teachers, and myself with a steady stream of people needing medical help of one kind and another. We had called the teacher-evangelists in from the smaller surrounding villages, which we were not going to be able to visit, and were glad that so many of them, with their wives, had found their way to Ibeke. A good service was held again in the evening, after which these teachers and church leaders gathered in our house for a time of prayer. Each took part in turn, and we all felt uplifted and spiritually refreshed. Sunday was a full day, too, morning and evening, although rain prevented open-air witness in the afternoon.

So the week-end passed all too quickly. There were encouragements and there were disappointments. The church was not as vigorous as we had hoped to find it, yet we were confident of the Lord's presence and blessing during those days, and believed that He would give the increase. And as we went on our way and left little groups of people waving after us in village after village as we passed through, and as reluctantly we said good-bye to our teacher-evangelists returning to those isolated villages hidden away in the deep African bush, our hearts went out to them, and we yearned over them in their great need, and in their slender means of fellowship and growth in grace.

We trekked on, and as we went we realized that our Congo Christians are on trek too; indeed, we are all on trek together, and we pray that many more may join us because our goal is—God Himself.

The Overseas Work of the Southern Baptists

By FRANK K. MEANS

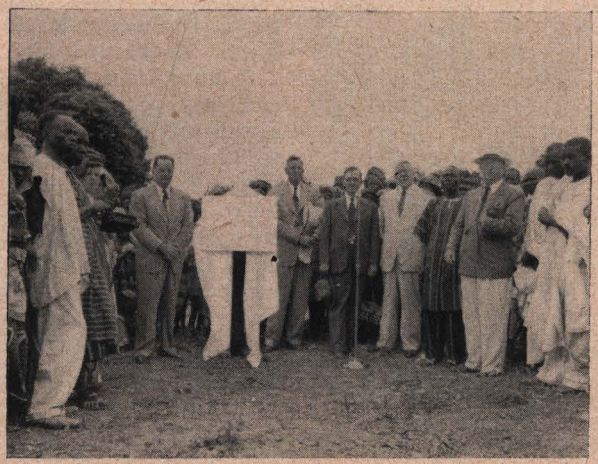
[DR. Frank K. Means, secretary for missionary education and promotion for the Southern Baptist Foreign Mission Board, is a native of Harwood, Missouri. He received his theological training at Southwestern Baptist Theological Seminary, Fort Worth, Texas, where he earned the Th.M. degree in 1938 and the Th.D. degree in 1945.

He served as professor of missions at Southwestern Seminary from 1939 to 1947, when he resigned this position to become the Foreign Mission Board's secretary for missionary education and promotion. Dr. Means is also editor of *The Commission*, Southern Baptist world journal.

In the course of his duties, Dr. Means visits the various mission fields. In the summer of 1951, he was a member of a party which made a missionary journey around the world. In 1953 he made a tour of Africa, Europe, and the Near East.]

THE Southern Baptist Convention was organized in May 1845. The original constitution authorized the establishment of two mission boards: (1) A board of domestic missions, and (2) a board of foreign missions. The Foreign Mission Board was located in Richmond, Virginia.

China was chosen as the first field, and missionaries soon were appointed to take up residence in Canton and Shanghai. Africa was the next field to which Southern Baptists gave their attention. A new mission in West Africa was authorized in 1849. Liberia and Sierra Leone also were occupied. By 1875, however, it was deemed wise to withdraw from the two latter areas and concentrate on the development of the infant work in Nigeria.



Ogmobosho, Nigeria: Unveiling the post marking the site of the first mission station

North China was entered in 1860, and the unification of Italy in 1870, by calling world attention to the opportunity for evangelicals there, challenged Southern Baptists to launch work in that area.

THE American Civil War (1861–65) found the northern

Training College for women missionaries at Rio de Janeiro

states arrayed against the South, and the South was overwhelmingly defeated. That the mission work survived the exigencies of war was an evidence of God's favour upon it. War was followed by a period of " reconstruction " in which the southern states sought to restore their political, economic and social integrity.

The pastor of the Hiroshima Baptist Church with his wife and daughter

Some families, finding it impossible to live under the new conditions, sought refuge in Brazil. They established " American " colonies and soon called on the Foreign Mission Board to engage in missionary work in the surrounding territory. As a result, a genuine concern for the people of Latin America began to be awakened,

J. O. Westrup, the first missionary in Mexico, was appointed in 1880, but became a martyr in a very few weeks. The following year (1881) Southern Baptists sent their first missionary couple to Brazil and thus initiated the most spectacularly successful phase of their work. Other areas occupied in rapid succession included Japan (1889), Argentina (1903), Interior China (1904), Uruguay (1911), and Chile (1917).

BRITISH, Canadian, Northern, Southern, and European Baptists participated in the celebrated conference on *Baptist Programme for Europe*, London, July 19–23, 1920. In consequence of this conference, Southern Baptists assumed responsibilities in the development of Baptist work in Palestine-Syria, Rumania, Hungary, Yugoslavia and Spain. Four years later, Southern Baptist missionaries also took up residence in North Manchuria.

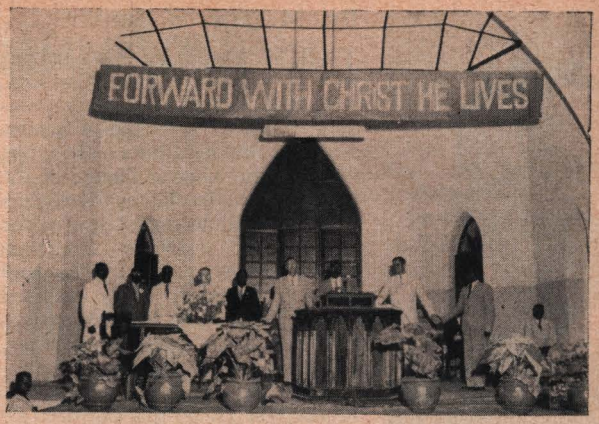
A *Seventy-Five Million Campaign*, launched at the end of World War I, had as its objective the raising of $75,000,000 for the various aspects of the Southern Baptist denominational programme. The Foreign Mission Board was to receive $20,000,000 of the total amount. Gripped by a tremendous enthusiasm, more than $90,000,000 was pledged, but less than $60,000,000 was received during the five years of the campaign. As a result, the Foreign Mission Board, along with other Southern Baptist causes, suffered severely from rising indebtedness and over-inflated programmes.

This condition was aggravated further by the " Great Depression " of 1929. Missionary appointments were forcibly curtailed, budgets were reduced to the barest minimum, and field

operations were restricted. The interval between 1930 and 1943 was occupied literally with saving the Board's work, stabilizing its finances, and paying the tremendous indebtedness. By the time this objective was reached, missionaries had been assigned to Hawaii (1940) and Colombia (1942), and another war of global dimensions was in progress.

THE late M. Theron Rankin, executive secretary of the Foreign Mission Board from 1945 to 1953, led the denomination to launch its *Advance Programme* in world missions. This movement, coupled with unforeseen developments in other parts of the world, thrust Southern Baptist missionary representatives into an amazing number of new areas : Lebanon (1945), Paraguay (1945), The Gold Coast (1947), Jordan (1948), Switzerland ; International Theological Seminary (1948), Costa Rica (1949), Guatemala (1949), Honduras (1949), Venezuela (1949), Ecuador (1950), Formosa (1950), Malaya (1950), Peru (1950), the Philippines (1950), Southern Rhodesia (1950), Thailand (1950), Korea (1950), and Indonesia (1951).

Dr. Baker L. Cauthen succeeded Dr. Rankin as executive secretary on January 1, 1954. His associates in field administration are Dr. George W. Sadler, secretary for Africa, Europe, and the Near East ; Dr. Everett Gill, Jr., secretary for Latin America ; and Dr. J. Winston Crawley, secretary for the Orient. They are committed unequivocally to the completion of the Advance Programme as outlined by Dr. Rankin.



Officers of the Nigerian Baptist Convention

As of December 31, 1953, the total number of missionaries appointed since the organization of the Foreign Mission Board was 1,904. 908 of these are still in active service, and another 134 have achieved the status of missionaries emeriti.

Students at the Seminary at Fukuoka, Japan

Dr. Frank Means

Dr. M. Theron Rankin

Dr. B. J. Cauthen

Dr. M Theron Rankin

DR. M. Theron Rankin was born at Newberry, South Carolina. He was professor and later president of Graves Theological Seminary in Canton, China. In 1935 the Foreign Mission Board of the Southern Baptist Convention elected Dr. Rankin secretary for the Orient to supervise Southern Baptist mission work in China and Japan. In 1939 he represented Chinese Baptists at the International Missionary Conference, Madras, India.

When the United States entered World War II, he was captured by the Japanese and was in prison for nine months at Stanley Internment Camp, Hong Kong. During this time Dr. Rankin served as vice-chairman of the American Communal Council of the internment camp. He was repatriated in September, 1942.

Dr. Rankin was elected as executive secretary of the Foreign Mission Board in 1944. He served in this position until his death on June 27, 1953. The Advance Programme of the Foreign Mission Board, which was begun by Dr. Rankin, is still being carried on.

Dr. Baker Cauthen

DR. Baker James Cauthen, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, was born in Huntsville, Texas, and reared in Lufkin, Texas.

He served as pastor of rural churches from 1926 until 1933 while studying in college and seminary. From 1933 until 1939 he was pastor of the Polytechnic Baptist Church, Fort Worth, and from 1935 until 1939 served as acting professor of missions in South-western Seminary.

In 1939 he was appointed by the Foreign Mission Board as a missionary to China, where he engaged in evangelistic work. In 1945 he was elected by the Foreign Mission Board as secretary for the Orient. He made his headquarters in Shanghai, then moved to Hong Kong and later to Tokyo. Upon the request of the Foreign Mission Board, he returned to make his headquarters in Richmond, Va., in 1952.

MISSIONARY PERSONNEL

AFRICA, EUROPE, AND THE NEAR EAST		226
Africa		175
Gold Coast	6	
Nigeria	157	
Southern Rhodesia	12	
Europe		25
Italy	10	
Switzerland (Seminary)	9	
Spain	6	
Near East		26
Israel	13	
Jordan	7	
Lebanon	6	
(some temporarily for language)		
LATIN AMERICA		388
Argentina	48	
Bahamas	2	
Brazil	180	
Chile	34	
Colombia	23	
Costa Rica	4	
Ecuador	7	
Guatamala	12	
Honduras	4	
Mexico	26	
Paraguay	16	
Peru	4	
Spanish Publishing House	8	
Uruguay	12	
Venezuela	8	
THE ORIENT		294
China	21	
Formosa	27	
Hawaii	45	
Hong Kong and Macao	17	
Indonesia	16	
Japan	98	
Korea	15	
Malaya	9	
Philippines	31	
Thailand	15	
TOTAL		908
Emeritus Missionaries		134
Total number of missionaries appointed since the organization of the Foreign Mission Board		1,904

New Books

James Henry Rushbrooke:

By Ernest A. Payne

Carey Kingsgate Press. 5s.

SOON after the end of the first world war I came to Europe as the representative of the American Baptist Foreign Mission Society. Dr. Rushbrooke, as representative of the Continental Committee and, after 1928, as Secretary of the Baptist World Alliance, travelled with me in Czechoslovakia and the Baltic States. Once we went to Russia together. He was elected President and I was elected General Secretary of the Alliance, at Atlanta, in 1939. I was in the States during the war. As soon as possible after the end of hostilities in 1945 I came to London to be with him. We were working on the programme of the Copenhagen Congress until a few hours before his stroke. His going, on February 1st, 1947, was a great shock to me. I felt as if I had lost my own father.

I am glad we now have this biography of Dr. Rushbrooke. Dr. Payne knew him well and loved him. The book gives the main facts about his education in England and Germany. The influence of Dr. Clifford and of Newton H. Marshall in shaping Dr. Rushbrooke's character is given due weight. Mention is made of his contribution to the peace movement. And it is good to be reminded of his efforts on behalf of the Baptists of Rumania, of his leadership in distributing relief supplies in Russia in 1921–23, and of his great service to the Baptist World Alliance. I hope many will read this book.

W. O. LEWIS.

A Short History of Rawdon College:

By J. O. Barrett

Carey Kingsgate Press. 2s. 6d. (cloth boards 5/–).

THIS year Rawdon College, or, to give it its full title, The Northern Baptist Education Society, celebrates its jubilee. One of its old students, Mr. Barrett, has written its history in his usual clear style. All students present and past, and friends of the College will, of course, purchase the book, but it is of interest to a much wider circle. It is quite an important contribution to Baptist History generally, and it greatly aids to an understanding of the work and the problems of our Baptist Colleges to-day.

The Christian Life:

By Paul Rowntree Clifford

Carey Kingsgate Press. 2s. 6d.

Mr. Clifford, out of his considerable experience as a pastor, has written a most useful book for those preparing for church membership. Ministers will find it a valuable guide in their own work and many church members will be glad to be reminded of their fundamental obligations. The subjects discussed are *Becoming a Christian, Believers' Baptism, Church Membership, The Communion Service, What Christians Believe, The Christian Way, The Bible,* and *Beyond The First Steps.* It is the kind of book which churches might well purchase in quantities with a view to giving each candidate for baptism a copy.

Holding On:

The Story of the B.M.S. in 1953. 1s.

THIS is a booklet which all friends of the Society will want to buy and read. It gives a popular but quite detailed account of the Society's work in all its fields in 1953. In style and format it is different from former popular reports, and it is well and attractively illustrated. The title is derived from Andrew Fuller's words about his promise to hold on to the rope —a suitable title in the year of the bi-centenary of Fuller's birth.

The Meaning of Hope

By C. F. D. Moule

The Highway Press. 3s. 6d.

HERE are printed a series of Bible Readings given by the Lady Margaret Professor of Divinity in the University of Cambridge at a C.M.S. Summer School. A number of Scripture passages are expounded in a clear and interesting manner, and a useful concordance of the passages in which the idea of hope appears is added. It is a helpful little book for devotional reading or use in study groups.

Christ Re-Crucified

By Nikos Kazautzakis

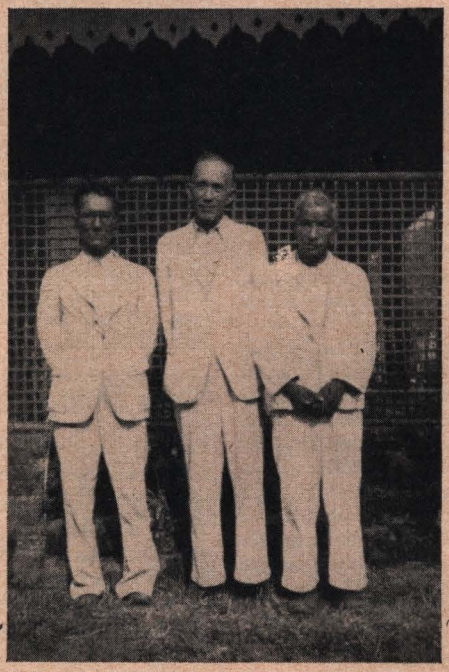
Bruno Cassirer. 15s.

THE theme of the novel may be outlined as follows: A group of peasants in a certain Greek village, under Turkish rule, were chosen to take the principal parts in a Passion play. In preparing themselves they began to take on the characters of the parts for which they were chosen and a drama with the elements of the Passion story was enacted in the life of the village, leading in the end to the murder of the one chosen to play the part of the Christ. The novel is oriental, with sensuousness and coarseness rather overdone (a feature not rare in modern writing), but it is moving and disturbing as it relates the teaching of Jesus to modern situations, especially that of the plight of starving refugees. It is, however, too long-drawn out to achieve real effect and fails because the author seems only superficially to have understood the meaning of the Passion of our Lord. The attempts of modern writers to draw a parallel between the Crucifixion and the murder of a patriot or social reformer never prove to be very convincing.

"Thangchhuah" in the Lord's Work

By H. W. CARTER

THIS is a time of great change in the South Lushai Hills, and perhaps the greatest change of all is that which concerns our Mission personnel. Not only have we just said farewell to two missionaries, Miss Chapman and Miss Oliver, who have each completed well over thirty years of memorable service, but we have also to lose by retirement two quite irreplaceable Lushai colleagues, Pastor Challiana and Pastor Chuautera, whose connection with B.M.S. work in Lungleh goes right back to the early years of this century when the pioneer missionaries, Lorrain and Savidge, first settled there. For fifty years they have lived and worked as close associates of the missionaries, all of whom have repeatedly profited by their sound advice and drawn on their long and rich experience. At the same time they have always closely identified themselves with the Church, and in them has been personified the happy intermingling of Church and Mission effort that has culminated in the emergence of the Joint Committee, with its majority of Lushai members, which now directs B.M.S. work in the South Lushai Hills.



Pastors Chuautera, Challiana and Zarhanga

IN their youth the two pastors had the opportunity of visiting Britain and other western countries when they accompanied Mr. Lorrain and Mr. Savidge on their furlough in 1907; and they still enjoy many a laugh over the amusing experiences which naturally befell two raw lads from the jungles of the north-east frontier of India, suddenly transported to the capital cities of Europe. Pastor Chuautera remembers the day when he walked down one of the principal streets of Berlin unconcernedly nibbling a German sausage; while Pastor Challiana is not likely to forget how, coming from a land where glass was unknown, he inadvertently put his head through a Paris hotel window in his eagerness to enjoy the view! What impressed them most in Britain, however, was the quiet reverence of the Sunday services in the crowded churches of those Edwardian days.

On their return to their homeland they helped in the varied work undertaken by Lorrain and Savidge—evangelistic, educational, medical and literary, and eventually both were ordained as pastors of the South Lushai Church: Chuautera in 1914 and Challiana in 1923. Apart from a short period of a few years spent by Pastor Chuautera in a distant village, both have remained at headquarters throughout their long service, though they have toured in every direction and have always been very welcome visitors in the remotest villages. One or other of them has often been called to disentangle some knotty problem of a local Church. In the mission station they have lived busy lives; a committee without either of them has been almost unthinkable, and the opinion of one or the other has often been decisive.

Thus they have played an outstanding part in the building up of the South Lushai Church, which from time to time they have represented in such meetings as the Assembly of the North Lushai Church, the Assam Christian Council, and the Baptist Union of India, Burma and Ceylon. By their thoughtful discourses at the regular Conferences of Church and Mission workers, they have exerted a great influence over other Lushai leaders. They have taught in the Bible School, where the lay workers upon whom the Church relies so much are trained; and they have even found time to teach new missionaries the Lushai language. One of their younger Lushai colleagues, paying a tribute to them in the Church magazine, picturesquely and fittingly refers to them as *thangchhuah* in the Lord's work—*thangchhuah* being a coveted title of

great distinction conferred only on the rare few who were able to accomplish all the highest requirements the old animistic Lushais could devise.

IT is impossible to mention all their manifold, and not always identical, interests ; but perhaps the greatest contribution of both has been in translation and literature work. Many of the books printed at the South Lushai Press and sold in the Mission bookrooms have come from their pens ; and the value of their share in the translation of the Bible is, of course, inestimable. It is good to know that their retirement will not necessarily mean the entire cessation of all the activities which, over half a century, they have made peculiarly their own. Especially do we hope that they will be able to help to complete the translation of the few remaining books of the Old Testament, so that their long years of faithful service may be crowned by their seeing at last in the hands of the Lushai people an accurate and beautiful version of the whole Bible in their own language.

With what a thrill they must look back over the fifty years, thinking of all they have been privileged to do in the spreading of Christ's Kingdom in their own country ! Those fifty years have seen the people of South Lushai transformed from a demon-fearing tribe, who still had the desire if not the freedom to go head-hunting in British India, to a happy, peace-loving people of whom 87 per cent. are now Christian. Neither Pastor Challiana nor Pastor Chuautera has yet reached the allotted span of years. May they both continue in active retirement for many years to come, helping the still growing Church towards the fulfilment of their Jubilee motto—" May Christ reign throughout the length and breadth of the Lushai Hills."

Fellowship in Prayer

(Based on the Prayer Calendar)

July 4–10. CUTTACK. In this city are the headquarters of our work in the province of Orissa. You are asked to remember in your prayers the United Theological Training College, the Stewart School for Anglo-Indian children, the Stewart Science College, the Boys' High School and the Buckley House Girls' School. In addition to this educational work, there is the Orissa Mission Press printing and publishing Christian literature, and the Leper Asylum for which the B.M.S. provides the superintendent. The church at Cuttack is the largest church connected with our mission in India. Pray, too, for the work at Puri, that nearby stronghold of Hinduism and centre of Jagannath worship.

July 11–17. ORISSA. The subjects for prayer this week are the medical work at Berhampur Hospital and the evangelistic work supervised from Berhampur and carried on in Gopalpur and Russelkonda. Your prayers are asked also for the work among the people of the Kond Hills which is centred in Udayagiri where, in addition to church and educational work, there is the Moorshead Memorial Hospital.

July 18–24. WEST ORISSA. In this area there has been renewed interest in the Gospel. Last year there was a record number of baptisms. Evangelistic work in the villages has been very successful. Pray for the educational, evangelistic and women's work at Balangir, at Sambalpur and at Angal.

July 25–31. PALWAL AND BARAUT. At Palwal there are the Women's Hospital and the Men's Hospital and the Christian Girls' Industrial School as well as the church and district evangelistic work. At Baraut there is work among women and girls as well as the general pastoral and evangelistic activity.

MISSIONARY RECORD

Arrivals

1st May, Senhor A. Ferreira, from Portugal, on a visit.
10th May, Mrs. T. W. Allen and son, from Colombo.
14th May, Rev. E. T. and Mrs. Stuart, from Kasauli.
30th May, Rev. S. B. and Mrs. Stephens and two children, from Ceylon.

Departures

10th May, Rev. A. E. and Mrs. Sewell, for study in Belgium.
12th May, Dr. and Mrs. E. W. Price and child, for Kimpese, after a brief visit.
28th May, Rev. D. F. and Mrs. Hudson and two children, for Serampore.

Marriage

22nd April, at New Delhi, Rev. Glyn Philip Rhys Prosser to Dr. Barbara Mary Gray.

Deaths

4th May, at Kettering, Mr. A. R. Timson, Honorary Member of General Committee.
12th May, at Hove, Miss Annie Theobold (India Mission, 1889–1931).
29th May, at Llanelly, Rev. B. J. Davies, B.A., member of General Committee since 1944.
30th May, at Edinburgh, Miss E. J. Lockhart, Honorary Member of General Committee ; Women's Foreign Secretary, 1919–27 ; at Croydon, Mrs. J. Jardine, wife of Rev. J. Jardine, India Mission, 1924–48.

News From China

Of Schools and Colleges

A RECENT report from inside China gives us more information about S. C. Lo (Lo Shih-ch'i), the former dean of Cheeloo Theological Seminary. Two years ago he was forced to stand trial before the students of the University, where he conducted himself with great dignity and firmness. The result of the trial was that he was required to move off the campus, but evidently no further action against him was taken. When the new Nanking Union Theological Seminary was organized, he was part of it, and has been teaching Pastoral Theology there, and has also served as buildings manager.

A report direct from the campus of one of our former Christian colleges in China tells something of the activities of Christian students there. The reporter, who left China in September 1953, states that Christian students in this university are not allowed to show any manifestation of their faith in the school, even to singing a hymn in the wash-room. They do go to church when they are allowed time, usually dropping in after the service has begun and leaving before it is over. They also found time to rehearse and give *The Messiah* on Christmas Sunday of 1952.

More than 4,700 students were graduated from higher educational institutions in the South-West area in 1953, and about 15,000 in the past four years.

Of the Churches

THE Church of Christ in China reports many baptisms in Hupeh at the Christmas season. Total figures are not given, but it is stated that there were over 60 baptisms at the Spiritual Light Church in Hankow alone. The Hankow District has engaged Chou-Tao-sheng as its secretary, and has appointed Li Wei-chih as Bible woman at the Church of the True God. The Wuchang District has appointed Wan Tao-min and Hsia Yueh-hua as pastors of the Paochial and Ts'ungchen churches respectively.

Two young men were ordained in Changsha on November 15th by the Church of Christ in China, Rev. Li Yung-wu officiating. The two were Liang Hsiang-shan and Ch'en Chuin-te. Rev. Li was assisted in the ordination by Lutheran pastor Yu Yuin, Methodist pastor Li Ch'ang-shu, and C.C.C. pastor Ts'ai Shun-t'ien.

The church building at Kuo Shang Tsun

Of Christian Literature

A *Pictorial Life of Jesus* has recently been published in Shanghai. It consists of thirty-one pictures in Chinese style, each picture occupying about half a page, and the other half given to a descriptive paragraph. The pictures were prepared four years ago in Arthur Rinden's Audio-visual programme. An introductory map shows Palestine in the time of Jesus. The cover is an attractive original design, featuring the word Jesus (Yeh Su), a symbolic grape vine, two phœnixes, and a Chi Rho cross monogram. The cover, map, table of contents, and first five pictures are reproduced on specially good paper in the December *Hsieh Chin*, and it is announced that the rest of the book will appear in succeeding issues as detachable supplements which the reader can bind together in permanent form. The first five pictures are : Joseph and Mary arriving at Bethlehem ; the shepherds by the manger ; Jesus helping His mother ; Jesus in the temple ; and Jesus as a carpenter. Succeeding pictures will carry the story through to the resurrection and ascension. It is encouraging to see such an excellent piece of work being produced in Shanghai today.

Foreign Stamp Bureau

During the year 1953/54 the Bureau was able to send the sum of £115 10s. 0d. to the Society—an increase of over one-tenth. Thanks are due to those friends made purchases.

Gifts of loose stamps, albums or collections are always welcome. The Bureau can supply all albums, catalogues and stamp accessories. All inquiries should be addressed to : Mr. and Mrs. C. H. King, 23, Prentis Road, London, S.W.16. They would also be glad to hear from any friends who would be willing to help by cleaning stamps.

FROM FAR AND NEAR

Stagnant Unresponsive Fields

REV. E. L. Wenger writes from Barisal :

The March *Herald* with the article on *Stagnant Unresponsive Fields*, describing my visit to Amgram (Mango Village) last September, arrived just as I was setting out for our Mashkabar, or Monthly Pay Day, at the end of March. At this I paid the salary for a teacher at Amgram for the first time. For, shortly before the *Herald* was published, the church with its third instalment had completely cleared its dues to the Union and we instructed a teacher to start work there as soon as possible. He has settled happily there, and I hope that this means new life for this fairly large but rather remote church of poor and ignorant people.

I can also tell you more of the girl. Miss Andress agreed to take her for a month in Santikutir (The House of Peace) to get her away from the scene of so many unhappy events. The month became three months, but at last she had to go home after some measure of Christian rehabilitation. At the end of March she was married. But I am not quite happy about this. Her husband is a widower with four children and is very poor—rather a contrast from the Brahmin well-to-do youth who had wanted her. Kodom therefore much needs our prayers that she may not repine but find indeed peace and joy in a Christian home.

"Ask Them to Pray More"

DR. JEAN BENZIE writes from Bhiwani :

Our faithful evangelist (Florence), who is blind, works untiringly. The patients like to hear the singing of the *bhajans* (Indian hymns), but nowadays they do not let her talk to them. Formerly they used to crowd round her to hear the gospel story but now she says she cannot get them to listen. They look at the gospels and other small books for sale but when they see the name of Jesus Christ they put them down. Many more of the women can read for themselves but fewer books are sold. Those who do buy them are really interested. The Brahmin priests are telling the people not to have anything to do with other religions, they are all false—and that Ram and Christ are the same. Florence is often discouraged, and she said the other day : "Ask the people in Britain to pray more."

William Carey Plaque unveiled at Ryde, I.W.

IN brilliant sunshine a representative company of people gathered on Thursday, 13th May, outside the old cottages where William Carey and six members of his party stayed for six weeks in 1793 while awaiting passage for India. Introducing a number of distinguished visitors, the Rev. Walter Fancutt outlined the circumstances which led William Carey and his party to Ryde and thanked the owner of the cottages, Mr. H. Mollart-Rogerson, of Southampton, who was present, for his help in the early stages of identification of the cottages in 1953. Alderman Luther Wheeler, Mayor of Ryde, accepted the custody of the Plaque on behalf of the Borough and promised that it should be cared for in perpetuity as one of the historic treasures of the town. Dr. Ernest Payne, speaking on behalf of the Baptist Union and the Baptist Missionary Society, evinced the pleasure which the Plaque would give to the thousands of Christians who, coming to the Island, would be reminded of the great part played by Dr. Carey in the inauguration and progress of the modern missionary movement. The Plaque was then unveiled by Mrs. Victor Evening, wife of the President of the Southern Baptist Association, and prayer was offered by the Rev. R. J. Robinson, of Cowes, President of the Isle of Wight Baptist Union. Others present included the Rev. George Nelson, Chairman of the Ryde Council of Churches; Rev. T. J. Foinette, Methodist; the Revs. W. H. Price (Newport), E. D. Lewis (Sandown); Mrs. L. Wheeler, Mayoress of Ryde; Mr. T. Sheppard, Town Clerk; and Deacons from all the Island Baptist Churches.

Baptist Students' Federation

The President of the Baptist Students' Federation is anxious to contact all Baptist Young People who are entering upon a University, Teacher Training or Nursing course this autumn. He would be very grateful if names could be sent to him : John D. Edgeler, 73, South Norwood Hill, S.E. 25.

ACKNOWLEDGMENTS

(To 21st May, 1954)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : Anon., £8; Anon., £1; M.P., £5; Anon., £1; Anon., £10; H.E.K., £5; A Well-wisher, £1; In His Name, 5s.; William F., 10s.; Gilian S. Riley, £20; Anonymous, New Southgate, 15s.; Anonymous, 10s.

Deficit : Anon., £5; A Member of Headquarters Staff, £1 10s.; J.W.D.A., £1.

Medical Fund : William F., 10s.; Anonymous, New Southgate, 15s.

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Missionary Herald

AUGUST 1954 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Evanston

NOT many people on this side of the Atlantic had heard of Evanston, Illinois, until it was announced that the Second Assembly of the World Council of Churches would be held there in August, 1954. From this month on it is likely that the name will no longer remain in obscurity, but will have its place in modern church history with Willingen, Amsterdam, Edinburgh and Tambaram.

The World Council of Churches is, of course, a child of the ecumenical movement in which the missionary societies and the younger churches have played so significant a part. The world missionary conference, held at Edinburgh in 1910, led to the founding of the International Missionary Council through which most of the Protestant (or more strictly, perhaps, the non-Roman) missions have co-operated, and to the two important movements which bore the titles of Faith and Order and Life and Work. Through work and discussion together in these three bodies the churches came to a greater amount of mutual understanding. It was really through the Faith and Order and Life and Work movements that the World Council of Churches came into existence.

Rev. V. E. W. Hayward will be one of the consultants at Evanston

IT was soon discovered by the more discerning that it was unsatisfactory to have two separate movements in which the churches were represented. It proved impossible, too, to discuss Faith and Order without reference to Life and Work and Life and Work without reference to Faith and Order. Moreover, all Christian communions, partly through these discussions and partly because of general theological trends, were becoming more aware of the significance of the Church. At the Oxford Conference of 1937 the key statement had been : " Let the Church be the Church." As Dr. W. A. Visser't Hooft writes in his essay on the origin of the World Council, this led to an understanding " that the primary motive in the ecumenical movement must not be to create a sense of spiritual unity between Christians or to facilitate co-operation between churches, however important these objectives may be, but rather to demonstrate the true nature of the Church in its oneness, its universality, and its apostolic and prophetic witness to the world."

THE World Council was born on the eve of the last war. During the war it was able to do much to maintain fellowship in Christ between Christians belonging to opposite sides in the great conflict ; it was able to organize relief for refugees and succour for prisoners of war. At the close of the war its Study Department stimulated the careful study in the churches of the political, social, moral and spiritual problems of the immediate post-war period. In 1946, through the great generosity of Mr. John D. Rockefeller, Jr., it was able to establish the International Institute of Bossey near Geneva. After eleven years of preliminary work of so great value by its Provisional Committee, the Council was formally recognized and duly constituted at Amsterdam on 23rd August, 1948. The definition which governs the membership of it is as follows : " The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." Its authority was defined by the late Dr. William Temple in the following terms : " It is not a federation as commonly understood, and its Assembly and Central Committee will have no constitutional authority whatever over its constituent churches. Any authority it may have will consist in the weight it carries with the churches by its wisdom."

SIX years have now passed since the first Assembly at Amsterdam. It is not easy to assess the progress which has been made. The Council has been grappling with a number of problems. One of these is that of finding the right relation between confessional and ecumenical loyalties. Discussions on faith and order and the growing awareness of the significance of the Church have led to emphasis on denominational differences. It is always problematical whether such discussions will lead to a deadlock or to an improvement in relations. Another problem is that of making the Council truly a *World* Council. At present it is largely a council of Western Christendom. Yet another problem is that of finding ways and means whereby the churches together can bear concrete witness to the modern world.

The relation that might exist between the

World Council and the International Missionary Council (an older ecumenical body) is constantly a subject of discussion. There are those who think that the Missionary Council has been superseded. The Missionary Council holds that it is still necessary for such a body to bear special witness to the missionary obligation of the Church, and to see that in the ecumenical movement the younger churches are given their proper place.

AT Evanston this month these and other problems will be in the minds of the delegates, consultants and visitors. From Britain there will be a Baptist delegation consisting of Dr. E. A. Payne, Dr. M. E. Aubrey, Mr. C. T. Le Quesne, Dr. L. G. Champion and Miss Gwenyth Hubble. Our own General Foreign Secretary, Rev. V. E. W. Hayward, will be there as a consultant. A number of Baptist accredited visitors will also be in attendance. We must remember them in our prayers. The main subject of the Assembly is one of great relevance to the uncertain world of our day. It is : " Jesus Christ —the Hope of the World ". How important it is for us always to recognize in whom (not in what !) our hope is grounded. There will be six subsidiary subjects, all related to this theme, exemplifying and illustrating its central message :—

1. Faith and Order : Our Oneness in Christ and our Disunity in Churches.
2. Evangelism : The Mission of the Church to those outside her Life.
3. Social Questions : The Responsible Society in a World Perspective.
4. International Affairs : Christians in the Struggle for World Communion.
5. Inter-group Relations : The Church amid Racial and Ethnic Tensions.
6. The Laity : The Christian in his Vocation.

Already there has been a considerable amount of preparation in study groups and commissions, and from many Christians and churches in many lands prayer has been offered on behalf of this meeting. We hope that from it will come inspiration and guidance to God's people everywhere. But whether that be so or not, it is surely a cause for profound thanksgiving to God that it is now possible for Christians of so many races, lands and traditions so to meet in fellowship, study and worship, and that there should exist a body bearing the name of The World Council of Churches.

Not far from the Kingdom

By JACK GRAY, of Bolobo

FINDING that all the able-bodied men of one village had gone to work on the roads, and that the women and children had gone to the gardens, we decided to make a courtesy call on the chief and then pass on. We found him in the doorway of his house at the end of the village, a man slightly bent in body and bearing in his features the evidence of the passage of the years. The eyes which looked at us from the lined and not unkindly face were friendly and curious. We exchanged the usual greetings and then taxed him with hanging up useless charms in his doorway. He admitted that they did not serve a useful purpose, but that he did it as his forefathers did. On learning that it was our purpose to pass on, seeing there were no men in the village, he was rather perturbed and asked if he and the few elders of the village who had now emerged were not men !

SO it was in response to his pressing invitation that we gathered a little group of grey-haired old men in the shade of a tree to hear the Gospel which they had heard before, but had persistently rejected. Faithfully we spoke to them of God's palaver with them reminding them of the judgment which must inevitably follow persistent refusal to obey the truth, and inviting them to come to the One Who is " able to save to the uttermost ". In the discussion which followed the close of the little service it became evident that God's Spirit was striving with the old chief. Well known as a big witch doctor, he confessed to being tired of the things of the world. They had proved without profit. He wanted to believe, but the implications of decision were many and serious. The renunciation of polygamy, the casting out of all the paraphernalia of his life-long practice as a witch doctor, and an end of drinking would all be involved for him. It might truly have been said of him, " Thou art not far from the Kingdom of God ". May God yet give him grace and the gift of repentance unto eternal life.

Camping in West Utkal

By WILMA O. HARKNESS

MISS LOIS CASE and I have just returned from a three weeks' camp. We went to three centres, spending six days in each place, and the women came in from the various villages round about for classes.

We started well, as we were taken by car from Balangir to Birimal, our first centre. This began and ended our luxury. There were four of us—Miss Case, Subha, a young woman who is being trained as a Biblewoman, the young boy who cooks for us, and myself. The schoolhouse was put at our disposal. This schoolhouse boasted of two chairs and a table and it looked at a first glance as if we were going to do well here, but alas, they all proved on closer acquaintance to be unusable. The schoolhouse was the first building in the village and next to the well, so there were plenty of people coming and going. Practically all the villagers are engaged in weaving, and day and night one could hear the looms working. I do not know when some of the folks slept, because along with the noise of the looms was the constant thudding sound of the *dhinkis*. The first two or three nights we were kept awake by the singing of some of the young girls, but a word from the master on Sunday soon brought that to an end. The door of the schoolhouse wouldn't close properly, so at night time we propped the blackboard against it to keep the dogs out.

SIXTEEN women from seven different churches came to these classes and quite a number of the Birimal women also attended. Only one could read. How much harder it makes the work and how one longs that they all might be able to read! We started every morning with a short devotional and this was followed by a period of hymn singing. Not being able to read it took them quite a long time to learn a new hymn. After the hymn singing, they learned to repeat by heart several Bible verses. By the end of the six days most of them could repeat the texts without help. After this came the main teaching of the morning on some aspect of Christian faith and practice. At the end of the session, the women divided into three groups for prayer. At first some were shy and would not pray aloud, but gradually all were able to take their turn in the chain of prayer. The prayers of some of the older Christians showed evidence of a simple but very real faith. In the afternoon we met again for another session. At the close of this a simple Bible story was told to the women and then, again, we divided into three groups and the women did their best to tell the story in their own words. Some were very good. Others needed a great deal of help, but they all tried. There were two elderly women in this group who were very young in the faith and we were amused one afternoon to see the two old dears doing a dance together and merrily singing a new hymn which they had just been learning and which had rather a gay tune.

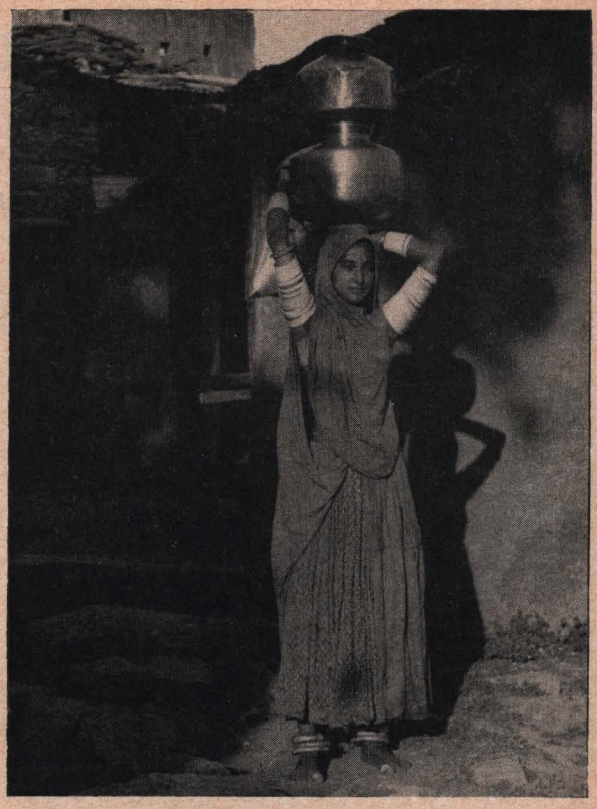
A village in West Orissa

AT the end of the first week's classes, we moved on to Ailapali. To get there our luggage was loaded on to a bullock cart and we walked the seven miles to Bargarh. There the luggage was put on top of the bus and when we got off the bus, another bullock cart was waiting to take the luggage the remaining two miles to our destination. Here again we were given the schoolroom, but this time it was quite apart from the village and was wonderfully quiet and peaceful. It even had a door which could be fastened at night. This is a very pretty village and we felt blessed indeed. Nine women from three villages came to these classes and four of those nine could read, so that was a real help. Many of the Ailapali women attended and helped to swell the numbers.

FROM Ailapali we had to walk sixteen miles to Kurkuta. There is no Christian school in this village, so we were given a house which had been a master's house,

but which hadn't been used for a year or two and so was a bit dilapidated. There was a large outer room and a little inner room and a place for cooking. The large room had no door at all. We were provided with a piece of matting which only came waist high, but at least it kept the dogs out. To get some privacy at night we hung up a sheet, but it couldn't shut out the draughts. The walls were in a very tumble-down condition, so we didn't lack for fresh air. Thirteen women came from four villages and of these no one could read. The Kurkuta women took full advantage of the classes and of these one could read. Five of the women came in twice a day from a village just over a mile away. It couldn't have been easy doing this and looking after their families as well. I said so to one woman and she replied : " It is no hardship to listen to God's Word and do His work ". Kurkuta is surrounded by pretty tanks and one of my pleasant memories is the quiet and peace of our evening walks, with the sun setting behind the hills and the lovely reflections on the calm waters of the tanks.

TO get home from Kurkuta we had a very hot ten-mile walk to Agelpur. We arrived there early afternoon, and after a very welcome cup of tea we were able to relax completely. We stayed in the little church, which was beautifully clean. It was in the courtyard of the master's house, so it didn't matter that one side was open to the four winds. We rose at 2.40 a.m., got some food and saw the cart loaded up. We had to walk two miles and then cross a river before we could reach our bus. It was no joke paddling knee-deep across the river in the dark with only the light of our hurricane lamps to show us where the large boulders were. We had to be like Agag and walk delicately, as the boulders were very slippery. The bullock cart couldn't cross the river, so all the stuff had to be carried across—no easy job in the dark. However, just as the last of our luggage was carried across, the bus rolled up. Our journey home was sufficient reward, as it lay through perfectly lovely country, the hills as well as the trees of the fields clapping their hands to greet the radiance of the dawn. Truly God had preserved our going out and our coming in, and we were grateful.



Carrying water from the well

By the end of three weeks we were tired, but we felt it had been worth while. What of the results? Who can tell? Our aim was to help strengthen these women in the faith, to show them the wonder of God's grace in calling them and His purpose for them as Christians and their place in the fellowship of the Church. We have faith to believe that " His Word shall not return unto Him void ". It was encouraging to find the women keen to come and eager to listen. Our hope is that they will share something of what they received with the women of their village.

ACKNOWLEDGMENTS (*continued from page* 317).

LEGACIES :

			£	s.	d.
May	25th.	Miss S. B. Stephens (Translation (£928 5s. 9d.) ..	1,856	11	5
	26th.	Miss Annie Marie North ..	10	0	0
June	8th.	Frederick Ross Freeman ..	50	0	0
	10th.	Alfred E. Thompson ..	200	0	0
		Miss Sarah Hawkes ..	329	15	9
June	14th.	Miss K. E. West	100	0	0
	15th.	W. S. Lingard	100	0	0
	16th.	Miss S. B. Stephens (Translation, £2,030 1s. 2d.) ..	4,060	2	5
	23rd.	W. Murray	200	0	0
		Mrs. E. A. Lingard ..	50	0	0

Cover Picture : Ceylon : Workers transplanting rice at Nuwara Eliya

An Old Man Who Sees Visions

By JEAN M. COMBER

Miss Macintyre and Pedro Mbota with Francisco (the Church Secretary) at Quimpondo

PEDRO is not one of the very oldest men I have met, but he is a grandfather and is no longer young. I remember the first time I saw him, his tall form (exceptionally tall for an African) bent over and leaning on a stick because of his rheumaticky back, proudly dressed in his Sunday best, with his hat, a large size in Boy Scout hats, looking oddly out of place above his dark suit.

As a youth he was greatly feared on account of his strength and violent temper, especially when he had been drinking palm wine, but all that changed when he gave his heart to Christ. Now he is one of the mainstays of the church at Quimpondo; and in the absence of the missionaries all the responsibilities of the station have fallen on his shoulders.

IT is a long time now since there have been resident missionaries at Quimpondo though the station has been visited from time to time. But Pedro has never relinquished his vision of the day when there will come those who will build up the work in and around Quimpondo. Quimpondo is one of the coast stations which have recently been taken over by the B.M.S. Eventually the Canadian Baptists will be responsible for the working of these stations. In the meantime we are staffing them in order to keep the work open as it is feared that otherwise the authorities might step in and close it down, and then all opportunity of opening it up again would be lost.

Miss Macintyre and I arrived there last September. During the days which followed our arrival Pedro told us of his hopes for Quimpondo, of his vision of God's work which might be done there. We heard from him how many times hopes have been raised and plans made, only to end in frustration and disappointment; how there have been promises of missionaries and then, quite unavoidably, those missionaries have been unable to come. He showed us the brick house which, in 1946, when they heard a missionary was coming, they built for a school for teacher-evangelists, but which had never been used to that day. He brought to our notice the all too evident need for women's work. He visualized and pleaded for the opening of a girls' boarding school. It was with real sorrow that we had to refuse that request. No women's work had been done there, and there are no women leaders in the church. Many reasons, however, combined to prevent our starting such work just then.

PEDRO saw, too, the need for medical work, and how, through this, the Gospel could be preached. Miss Macintyre was able to start this on a small scale. Out-patient clinics preceded by out-patients' prayers, were held three times a week, and a small building was being cemented and provided with beds in order that a few in-patients could be treated. Pedro looked beyond these humble beginnings, however. He had visions of a large hospital and a resident doctor. And when one day he stood pointing out to us where he would like to house the girls' boarding school, and where a new house might be built for a Portuguese missionary (that the school might be enlarged and become a State registered school), he then pointed to a site beyond the church and said, "And that is where we will build the hospital." "Where you *would* have built it, you mean," laughed a bystander, looking at the small building which was being prepared. "No," said Pedro, "I mean that is where we *will* build it!"

NOW, however, even that medical work has had to be dropped. Unforeseen circumstances have caused further changes in our staffing, and our Portuguese colleagues, Sr. and Snr. Machado, have taken over the work at Quimpondo. There is no nurse there now and medical work, temporarily, at least, has been closed down.

The task at Quimpondo is a great one. There is work there for more than one pair of hands—women's work, medical work, development of the day school and boys' boarding school ; above all, church and district work.

We pray that the day is not far away when Pedro's vision will become reality, when workers will be established at Quimpondo—for truly the fields there are white unto harvest.

And Now, Congo

By J. R. HULME

[*Mr. Hulme of Stretford, Manchester, is a lay member of the B.M.S. General Committee*]

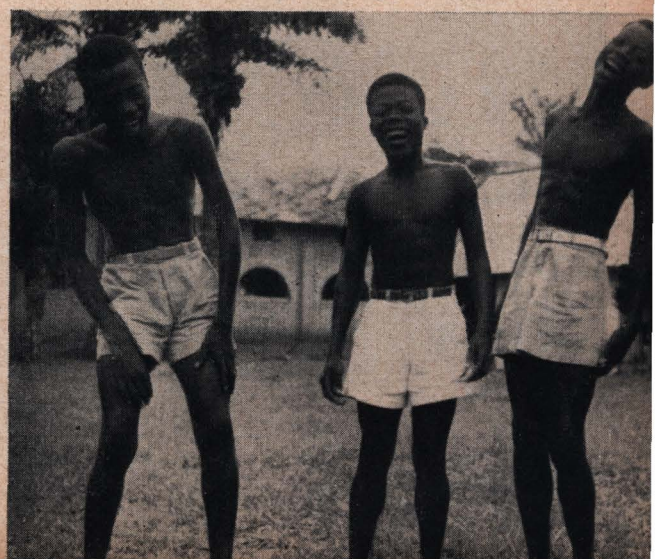
1949—Jamaica and Trinidad ; 1951—India and Ceylon ; 1954—Belgian Congo and Angola ; such have been my efforts to visit the stations of the Baptist Missionary Society. This year's tour lasted from January 27th to March 6th, and covered 12,656 miles. During it I visited practically all our Congo centres, so that I now feel I know something about the work in all our fields.

I propose giving a brief outline of my tour and then a few of my main impressions. I flew from Manchester to Brussels, and the next day from Brussels to Léopoldville. When I stepped from the plane at Léopoldville it felt almost like stepping into an oven, into a heat of over 90° F. In the half-day available I visited three of our churches, attended a Women's Inquirers' Class, a Men's Inquirers' Class, called at the home of Mrs. Disengomoka, and met all our missionaries ! This was typical of all my subsequent visits, but, thanks to careful planning and great help from all concerned, everything worked out well and without any hitch or delay whatever.

THE next morning I set out down the railway line towards the coast, stopping on the way at Thysville (and from there going by road to Wathen and back), then calling at Kimpese, both the school and training college of E.P.I. and the hospital of I.M.E., and later leaving the line at Songololo to enter Angola. The highlights of my visit to Thysville were, perhaps, the morning service at which I had the pleasure of speaking to a congregation of at least 500 people, and an afternoon meeting in a nearby village. At Wathen I was taken to a completely unspoiled and typical African village called Ngungu, where we had a little service in the open air, a memorable experience. At Kimpese the school was not in session, but I was shown everything there was to see, and at the hospital I was tremendously impressed by the quality of the work done and the wonderful cures effected. One of the most heart-warming pictures I have ever taken shows little African children, otherwise condemned to a life as cripples, learning to walk, following operations performed by the doctors curing them from the effects of polio—if you can see this picture without a lump in your throat and a tear in your eye I shall be very surprised !

IN Angola I visited San Salvador, Bembe, and Quibocolo, all visits of surpassing interest. I wish there were space to give full details, but I must be content by mentioning only two points from each place. For San Salvador I must mention the hospital and the faithful and devoted service of African assistants : the theatre boy, Pedro Matus, who has been twenty-two years with the mission ; the head nurse, Kana, twenty-five years ; and Afonso, chief of the wards, twenty-seven years ; and also the village College of Calambata, where a wonderful work is being done. For Bembe, the baptismal service in a little river in the early morning, one of the outstanding experiences of my

Three merry schoolboys at Yakusu



The congregation at Yaekela

tour, and the morning service where I had the honour of addressing a congregation of about 500 people ; and for Quibocolo, the mothers and babies, and a meeting among the out-patients.

Then, having come back out of Angola into Belgian Congo, to Kibentele, I met my first lepers, and also gave a talk on the manufacture of matches to the senior classes—no complaints on the score of monotony on this tour, or lack of variety !

Mothers with their babies at Quibocolo

I RETURNED by train to Léopoldville, by air to Coquilhatville, and by road through the equatorial forest to Ntondo. It is impossible to do justice to all the places. I can only pick out one or two outstanding impressions from each. At Ntondo is a wonderful hospital. It was a great thrill to be shown all through it. Here I met something particularly rare in Africa—triplets. On the Sunday afternoon I attached myself to an African pastor, Ngando Pierre, on his journey across part of Lake Tumba, and then cycled with him for an evangelistic service in a village on an enormous rubber estate. I felt I was doing a little bit of missionary work myself and partaking of the ordinary day-to-day work of the station.

SO back to Coquilhatville by road, and to Stanleyville by air, and then by water to Yakusu—there is tremendous variety in methods of travel in the Congo. I spent one whole day with the medicals, in the hospital and at the leper colony at Yalisombo, and another whole day in the schools. Also I had a wonderful trip by water to Yalikina and by truck to Lingungu. At Yalikina the welcome took a different form from anywhere else : a little service on the river bank. After lunch a canoe with twenty-four paddlers came from the other side and, amid much excitement and singing and beating of drums, took us across to the village of Yaekela, where we had a fine service in the church, absolutely packed and bulging at the seams. Lingungu is an amazing place, a mission in the making (their welcome is unique ; the missionaries were quietly talking to me when, suddenly, with tremendous noise, hundreds of schoolboys came rushing from the forest and surrounded us, cheering wildly—a never-to-be-forgotten scene). Here I taught the boys the Indian greeting " Nomuska," so that wherever I went they greeted me with it, and we had some good fun together.

THEN to Stanleyville and the thousand-mile journey down the River Congo to Léopoldville, calling at Upoto, Lukolela, and Bolobo on the way. At Upoto I had just an hour to see the station. Going from the boat in a new Austin A40, which, I was told, the African church had presented to their pastor, Samuel Koli (whom I was delighted to meet. As he could speak some English we could talk together a good deal), we passed his house. I noticed another larger one going up alongside and was informed this was

another gift for him from the church—good going, a car and a house in one year! At Lukolela I spent an afternoon and an evening. The most striking memory I have is of the meeting in the church, a very varied programme of filmstrips, hymns and an address, different from anything else in the whole tour. At Bolobo I spent three most fascinating and interesting days, including a morning in the operating theatre watching eight operations. What a responsibility is thrown on our doctors, far removed from the possibility of consultations with specialists, and having to perform every kind of operation. The pictures, both still and ciné, taken during the operations, are of surpassing interest. There were at least 800 present at the welcome meeting in the church, and a marvellous work is being done.

FINALLY, reaching Léopoldville on Friday morning, I was in my own home the following evening. Such is an all-to-brief outline of this wonderful tour, and here are just a few, a very few, of my impressions. I have not mentioned the names of any missionaries, as if I mentioned one I must mention all, but I must pay tribute to their extreme kindness, wonderful hospitality, and the remarkable work they are doing. Each seems to be doing at least two people's work; being in charge of a church of nearly a thousand members is surely a full-time job, but when one adds to this the headmastership of a very large school—also a full-time job—I am sure you will agree this missionary is doing the work of two; and this is just a typical example that could be duplicated on every station.

I was greatly impressed with the large congregations and the tremendous opportunities available if only we had the staff adequately to cope with them. Many Africans are of a very fine type doing a splendid work, and I salute them warmly. The work in the hospitals, leper colonies, and schools is progressing and I am lost in admiration of the work of our missionaries. Thanks to grants from the Belgian authorities, we have many excellent school buildings, and the training done at Kimpese, Calambata, Kibentele and elsewhere is of paramount importance, for it is quite obvious the main work of teaching and evangelism must fall on the Africans themselves, as we can never hope to provide enough missionaries.

I have taken ciné films which take an hour to show, and I hope to let many people in our churches see these and so give them an idea of the mission stations and what is accomplished there. In addition, I have over 200 enlargements of the photos I took, and they are to me an exceptionally interesting reminder of a really remarkable and varied tour.

I just wish more people could visit the Congo and share in my experience.

An operation at Bolobo Hospital. Dr. Jack Gray is shown, assisted by Dr. Garside and Sister Browne

Children at Kimpese Hospital

Malayan Book Tour Diary

By JAMES SUTTON

Day 1

THE Walkers and I met in Kuala Lumpur for the beginning of a combined audio-visual-literature tour of the east coast of Malaya. Mr. and Mrs. Walker were in the Standard Vanguard station wagon, heavily loaded with our Malaya Christian Council mobile ciné unit, completely equipped for the showing of Christian films. My A.40 station wagon was loaded with five cases of books, plus changes of clothing, and a camp bed with sleeping bag—just in case of need ! The churches we were to visit had their programmes planned for us, and would themselves play a large part in them.

Soon after we left Kuala Lumpur we began to climb and wind our way up and over the long central mountain range which separates our state of Selangor from the big sprawling state of Pahang, which we were to cross next day. On either side of us were peaks 4,000 to 5,000 feet high, and magnificent wooded slopes as far as the eye could see. On the far side of this range lay Bentong, fifty miles from Kuala Lumpur. We stopped here for lunch with the youthful headmaster of the English-language Middle School, who is one of the staff of the American Methodist Missionary Society. There is a church here also, with a Biblewoman, and two members of the Overseas Missionary Fellowship help with the church, and work in several adjoining new villages. We fixed to have a literature display in the school and church on our way home, and then went on another eighty miles to Kuala Lipis, present capital of Pahang State. At the Rest House we met a former China missionary, now on Government service, who had booked us accommodation for the night. Over the evening meal we discussed audio-visual work, and how to get a series of drawings done for a booklet on Christian family life which we want to produce for Malaya.

Day 2

OFF at 8 a.m. after a good breakfast and petrol refill, both needed for the 170-mile journey which faced us right across Pahang to the east coast. We made slow time, for roads were poor and the ciné equipment was heavy—and precious ! There are only one or too small towns and villages on the road, with an occasional rubber estate. But most of the scenery was jungle for miles on end, the kind of country the bandits like—but we didn't see any traces of them ! Here and there logging was in process. The size and splendour of the trees being felled has to be seen to be believed.

We managed to get one cold drink during the long journey, but our tongues were hanging out as we pulled into Kuantan, east coast town and port, and headed for the home of the Methodist pastor. We found him in a Malay-style built house on the outskirts of the town, and soon we were sitting easy, refreshing ourselves with tea after the long hours of driving in the sun. Kuantan has no church building as yet, and the pastor is newly appointed, but work is encouraging, and a church is to be built in this growing town which is to be the future capital of Pahang. Soon we were planning the evening programme, which was to be in the grounds of the Methodist Girls' School, where services are held on Sundays. When we got to the school in the town we found young people already there. They helped the Walkers put up the large screen on to the car, and set up for projection. Others helped me to arrange a literature display in a room which opened out on to the grounds where the films were to be shown. Chinese and English Scriptures and books came out of their boxes, and we put up wall posters. As the darkness fell the screen lit up, and the M.C.C. " call sign " was put on. " The Gospel bells are ringing " came over the amplifier, and the crowds gathered. Children were to the fore, as you would expect, and they were our choir for the choruses which were shown on the screen, and taught to the crowd. Then came the main attraction—the films. This evening, as often, we began with a health film, which was of value to the community. Then followed one of the famous Moody films, " Dust or Destiny," which held the young people's attention from start to finish. Finally a film of the life of Christ was shown. In between films, a text was flashed on the screen, and this was the basis for preaching. The crowd was also reminded that we had books with us for them to see and buy and take away home ! The book display gave me many contacts with students, who were interested by the attractive little illustrated English Gospels put out by the Bible Society. Many other books were sold, more English than Chinese here. By the time the crowd had dispersed and equipment and books had been safely packed away, it was nearly 10 p.m.

Day 3

I HAD early breakfast and visited the senior classes of the school, talking to them from 2 Timothy ii, 15. Then we said our good-byes and headed for Kemamam, fifty miles north. Our road ran along the coast and was good for some miles, but we had been warned ! We crossed a wooden bridge, and there was a rubble-and-dust road which brought us almost to a standstill. This continued till Kemamam, and we arrived shaken up and covered with dust. Here we found an L.M.S. missionary and an evangelist of the Chinese Presbyterian Church waiting to help us. In the afternoon Mr. Chang took me to the church, which was a small room upstairs on a narrow street. Here some twenty-five members and friends were gathered, and we had a service, with Mr. Chang putting my Mandarin into Hokkien so that all could get the message. I asked after the service if they would like to see books, and there was an immediate response. We brought the Chinese box upstairs and spread them out while everyone gathered round. This did not happen every day for them ! Two whole Bibles went at once, and a " Pilgrim's Progress," with other devotional books, and lots of children's illustrated Bible story-books.

In the evening we set up in the Chinese school, whose Head was friendly, and drew a crowd of several hundreds, many Malays among them. The east coast is predominantly Malay in population. We had our books in a room of the school and got a lot of the students and Chinese in, but no Malays ventured to come.

Day 4

IN the morning we travelled the fifty miles on to Dungun, a coastal town, with a river running through it and the sea on one side. Our road was bad again, but the scenery beautiful. We passed several Malay fishing villages, and the tang of dried salted fish was very noticeable. We were not able to meet with the church, but met some members at night when we set up in the concrete yard of the Chinese school. The Head was a Christian and very helpful. He himself fixed lighting for the book display just inside the building. Some of the teachers and many students came in to look and buy between the films. Here we had a run on books of prayers and Gospels.

Day 5

MR. CHANG lives in Kuala Trengganu, and so he shared the bumps and dust of the next fifty miles from Dungun to his home town. He travels these three places each week as evangelist, so lives a strenuous life. The church at Kuala Trengganu is the largest of the three, with a building which opens on the main street, so that passers by can see and hear worship and praise as they go by. We had a service here in the afternoon, with Mr. Chang translating my Mandarin for me. Then in the back hall we put on a book display. Both Chinese and English were in good demand. It seems evident there is a hunger for Christian books.

In the evening we showed films and preached in an open space in the town, bordered by two roads, and drew big crowds. I worked from the car alongside the screen, putting out a few books in each language and drawing supplies from the back of the car as needed. Malays formed the majority of the audience, and as it is not wise to use Malay in preaching, we made sure the English commentaries were heard as well as the Chinese, for many Malays have good English through their schooling. It was here that we made our first literature contacts with Malay listeners. They saw the Arabic script of their gospels and booklets, and though they were shy at first, when some of them plucked up courage to come and handle the booklets, and I said " ten cents," there was a rush to buy from the many standing round. As we cannot preach openly to the Malays, this is one way of getting the Gospel across.

Day 6

WE said good-bye to Mr. Chang and came on the last lap of 100 miles to Kota Bharu, the most northerly town on the east coast of Malay and capital of the state of Kelantan. This is where our L.M.S. friend, Miss Lindsay, who had been helping us with Hokkien commentaries and preaching, lives. We went to the Presbyterian Chinese Church to meet the pastor, Peter Hsieh, a young capable minister whose responsibilities stretch right down as far as Kemamam, 200 miles away ! We were privileged to be in on the first meeting of the newly-formed branch of M.C.C., and so met the pastor and members of the Anglican Church as well. These two churches co-operated in the evangelistic film showings in Kota Bharu. In the evening we showed films in a Chinese school grounds, and had our biggest crowds yet ; 600–700 was the rough estimate. Books, with Tamil added to the others, were shown in a schoolroom and had a good reception.

Day 7

WE went with Pastor Hsieh to a Chinese school (private), and were able to set up in the assembly hall from 9 to 11 a.m. with the students coming from each class in turn. They were senior middle-school and interested in English books, but also Chinese. We sold a number of pocket New Testaments. The senior

James Sutton with companions at Wakaf Bharu

English teacher helped us in all the organizing, and bought a dictionary and illustrated biblical books in English for the library—and this in a school with no church connections. At night we showed again in the same school grounds as previously and with bigger crowds, but not so much book interest.

Day 8

WE went into the school, where we showed films with a student literature display this morning. The pupils are junior middle, and we had a job to find simple enough materials for them. We made a special show of the five-cent. Chinese Gospels, and sold out, as each boy and girl was determined to take home something! In the afternoon we travelled twenty-five miles to a village south of Kota Bharu, where a church elder lives. He is a rubber-planter, and showed us over the small factory he has, with the liquid rubber, or latex, coming in and being processed into sheet rubber, in which form it is shipped out. The village of Tamagan can boast of being on the railway, and that's about all! But as we set up in the evening on the village green the whole village of several hundred Malays and Chinese were there to see and hear the Gospel, even to the local home guard, complete with rifles! Here again our Malay Gospels and booklets were in good demand.

Day 9

I CAME back to Kota Bharu. Passing through Machang, a town on the main road, I looked in to see one of our Princes Risborough Baptist members, who with her friend has recently come to Malaya and is doing a grand job in the St. John's ambulance clinic there. In the evening the Chinese Church gathered for its weekly prayer meeting, and the church was well filled, with a good section of young people. Miss Lindsay took the service and translated for me a message on the use of literature in the life and witness of the Church. Then we went to the hall of the church, where we put on a display of books and posters. One of our suggestions was that members should take Chinese and Malay literature and seek to pass it on to non-Christians, and this idea was well taken up. We are able to help some Sunday School teachers with needed materials and several parents who wanted illustrated biblical books for use in the home with their children.

Day 10

I TOOK the car into a garage to get the accumulation of dust and dirt cleaned off, and to see if we could stop some of the dust seepage into the interior as we travelled. The difference after an hour's cleaning had to be seen to be believed! After lunch Pastor Hsieh and I ferried across the river, and I had my first trishaw ride over three bumpy miles of road to Wakaf Bharu. The A.V. wagon had to go by a roundabout route to reach us later. We went into the home of a church member where four generations live together, a home which had been Buddhist till the witness of a son had brought grandparent and parents, and so the household, into faith in Christ. The church in this village is vigorous, as could be seen by the fact that they built their own church building in 1949, and maintain a strong witness in a community which is 80 per cent. Malay. Alongside the church was a road unused at night, so we set up there at dusk, and had the whole village out to see the films. We were on the borders of Thailand, and many of the people speak Siamese, so one of the deacons translated the commentaries into Siamese, besides our using Hokkien and English! Student groups came to our bookstall, and also many of the Malays, though there seemed a certain amount of hostility on the part of some which affected our sales. Traditional Islam was being disturbed by this invasion of the Gospel. We slept overnight in the church, and with traditional hospitality had our breakfast brought to us in the morning!

Day 11

WE came back across the river and managed a dip in the blue sea off the famous beach at Kinta before our final showing in Kota Bharu. This last evening was an English one, with Mr.

Samuel, the Indian Anglican pastor, taking part in the preaching. I had sent for more English Gospels, and these came in time for the last night just right to meet student demands.

Days 12, 13, 14

PASTOR HSIEH came with us back down the road, where we gave another day to each place, Kuala Trengganu, Dungun, and Kemamam. At Kuala Trengganu we struck opposition in an unusual form. The Sultan's daughter had just been married, and so everybody was away getting the benefits of the feasting and celebrations !

Day 15

WE said good-bye to Pastor Hsieh at Kemamam and came on to Kuantan, breathing a sigh of relief when we got back on to good roads once more ! Here we found we were booked to go out to a new village twenty miles away, called Gambang. When we arrived the local police knew nothing of our coming, and we wondered if the trip would be useless. But we had all the help needed from the officer in charge. The local village centre was put at our disposal, and the villagers, having seen us arrive, needed no more announcements ! There was a volunteer to translate for us into Cantonese, the local dialect, tables were ready for the book display, and by dusk we were all set. Films are such a rarity in places like this that everyone comes to see them, and it makes a great opportunity for presenting the message of Christ. Some of the teachers in the Chinese school made themselves known, and to my surprise the book sales were good, including a " Pilgrim's Progress " and a copy of A. J. Garnier's " History of Christianity " !

Day 16

EARLY breakfast with the Kuantan pastor, and then the 200-mile drive back across Pahang and through to Bentong. I only just kept my promise to visit the school here, for this was their last day of the term, and they were waiting for me before going home ! By now I was getting short of English books for students and young people, so the selection was not as good as it should have been. Then in the evening we went to the church for a service of preparation for Good Friday, and took part, after which church members stayed to see and buy the Chinese books and posters we put out for them.

Day 17

BREAKFAST with our young American headmaster friend, then home over the hills to Kuala Lumpur once more. The station wagon had done just over 1,200 miles, and came home much lighter than when it set out ! We carried with us many happy memories of fellowship and witness, and also the promise that attempts would be made to set up literature centres in Kuantan and Kota Bharu. This perhaps was most encouraging of all.

ACKNOWLEDGMENTS

(To 23rd June, 1954)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : In His Name, Exeter, £1 ; Anon., £1 ; Anony., 2s. 6d. ; Plod Full Strength, Polycarp, £1,000 ; Anon., 10s. ; In Memory of Rev. T. Hancocks, Ramsgate, £2 2s. ; Anon., Beckenham, £5 ; M. W., £4 10s. ; Anon., 10s.

Medical Fund : A Little More, £2 ; Interested, 10s. ; V. M., 10s.

Native Preachers' Fund : Tenth, Barry, £1.

Deficit : Anon., Yorkshire, 10s. ; Anon., 2s. 6d. ; Anon., per Rev. J. B. Middlebrook, £2 ; Perth, £50 ; Anon., £1 ; Anon., 10s. ; V.P., £2 ; A Believer, £5 ; Interested, £2 ; M. T. (Lerwick), £1 ; B. Wayling, £1 ; M. M. L., £20.

Legacies

THE following Legacies have been gratefully received in recent months :—

		£	s.	d.
April 23rd.	H. T. Rosevear	25	0	0
24th.	Miss A. M. H. Bailey (Women £1,250, Medical £2,500) ..	5,000	0	0
24th.	Miss L. J. Kennedy	100	0	0
29th.	James Hall	428	7	9
30th.	J. Bartlem	60	0	3
May 6th.	Miss Lucy Ladd	25	0	0
7th.	Alice Bailey	2	12	5
6th.	Herbert William Hooper ..	100	0	0
10th.	Thomas Beavis	25	0	0
10th.	Eli Surridge	1	7	9
10th.	George Henry Bumford ..	50	0	0
13th.	Miss Charlotte Hardie ..	100	0	0
13th.	F. Hoult	50	0	0
17th.	J. A. Butterfield	17	18	4
17th.	E. N. Denyer (Medical £238 8s. 7d.)	357	12	11
17th.	Percival White	185	9	6
17th.	Miss A. Selden (Women) ..	29	12	10
17th.	W. M. Appleton (Medical)	49	5	0
17th.	Miss H. Colledge	79	0	11
17th.	Miss F. E. Dewshurst (Medical)	15	4	11

(*Continued on page* 309).

FROM FAR AND NEAR

A Modern Moses

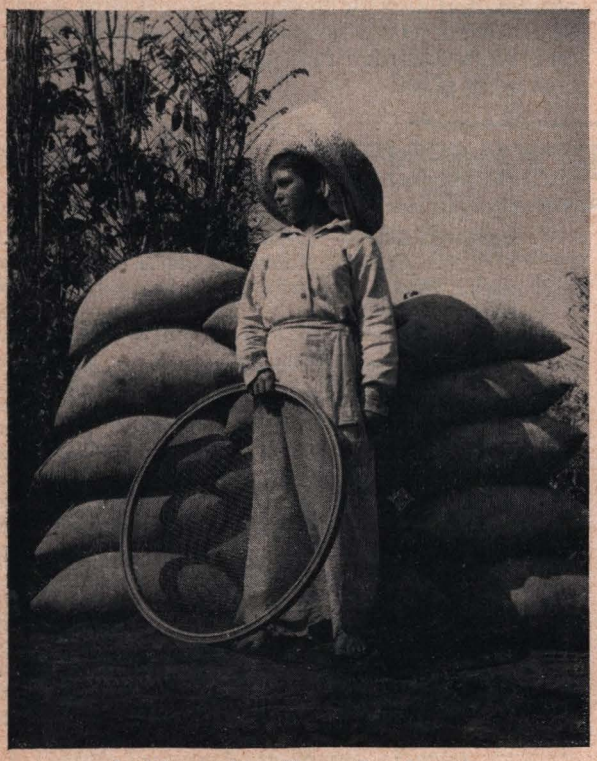
MISS IRENE WRIGHT reports from Udayagiri :

One evening, about a fortnight after I returned, there was quite a stir in the hospital. One of the nurses on duty heard the orphan babies crying and when she investigated she found that there were four babies instead of three. A well-cared-for boy of about five months had been deposited in one of the other babies' cots at a time when the nurses were busy elsewhere. He is a sweet, wee thing, and the nurses have called him Moses, because he was found. It has not been possible to trace the mother, but rumour has it that he is an illegitimate child. He will stay with me for a few months and then, if he is still not claimed, he will be adopted. We have already had several inquiries for him.

Witness in Brazil

ARTHUR C. ELDER writes from Campinas :

My first report must be that we have both broken through the sound barrier, and given addresses in Portuguese. I have been out preaching every Sunday for the last month, and enjoying it. Kathleen gave a fine address about " Christmas in China " to the Sunday School of a little church not far from here. I took part in the ordination service of a young man who has just finished his theological course at Rio, and is now to work in the state of Santa Catarina. This next week I shall be taking part in a student Leaders' Training Conference, and have been asked to give a series of addresses on Evangelism, based on D. T. Niles' book, *That They May Have Life*. I have eight talks ready, and have made considerable progress in vocabulary as a result of having to prepare these. I can't find words for " inescapable " or " unpredictability," so, with a little knowledge of Latin, have invented them ! Unfortunately, the various teachers I have asked don't think it's a good idea. I feel very bucked to have been asked to do this, and it will give me useful contacts, both with student leaders and, I hope, with some of the students !



A girl on a Brazilian coffee plantation

World Health Day

MISS DOROTHY MOUNT writes from Berhampur:

We celebrated World Health Day on 7th April by having a Visitors' Day and showing folk around the hospital and Training School. I was overwhelmed in the morning when nearly 150 High School girls and teachers came to look round. Dorothy Coggins was busy in the theatre, and so I had to make the best of it. They all seemed interested, and perhaps—who knows ? —later on, when they leave school, nursing might attract them. I hope so, the need is so great. Do you know that the approximate ratio of nurses per doctor in England is three to one, and one trained nurse to 300 of the population ? Yet here there is only one trained nurse to seven doctors, and one trained nurse to 43,000 of the population. These figures give you some idea of the hopelessly inadequate nursing service, and the medical service cannot manage without them.

Encouragement in Jamaica

REV. KEITH TUCKER writes from Calabar College :

Both Larwood and I have had considerable encouragement in Kingston recently. On Good Friday and Easter Sunday, East Queen Street Church and Hanover Street Church (of which I am Acting Pastor) were crowded to the doors, and we both had Baptismal Services on Good Friday. We recently had a Gift Day at Hanover Street to raise funds to buy a Mission House, and although our membership is about 250, and most are very poor financially, we obtained £215, the largest amount ever raised by a Gift Day at Hanover Street. I shall, however, be glad when Rev. Luther Gibbs comes back in August to resume the Pastorate, as my ordinary duties take enough of my strength without an Acting Pastorate in addition.

Educational Work at Quibocolo

SENHORA DONA ELISAMA AFONSO writes :

We have heard that the dates for the beginning and ending of the school session will be changed so that it is of the same length as in Portugal. This means that the school year will now be from October to the

end of June, which suits our work so much better. This year our numbers are up. We have 265 scholars and 14 men training to be teachers. Can you imagine what a game it is trying to find a place for each in the small rooms we have? However, each one can sit down. My husband quickly made four extra tables for the children to write on from an old kitchen door which had to be replaced. A good deal of our work now consists in supervision and instruction in handicrafts. From ten o'clock till twelve each day the children have to work with their hands. Many carry sand and stones from the river for the buildings. Others are helping to make a new road for the car between the school site and the river, so that the cement blocks can be transported. Another group works in the garden trying to produce some greens for Conference time.

Fellowship in Prayer

Based on the Prayer Calendar

August 1–7.—North India.—For two weeks the subjects for prayer will be the stations in North India. At Bhiwani, in addition to church and district work, there is the work of the hospital. At Agra and Kasauli, church and evangelistic work continue. Our Society co-operates with the American Methodist Episcopal Church in technical education and training at the Institute of Ghaziabad. Your prayers are also asked for the B.M.S. Summer Schools in this country.

August 8–14.—North India.—At Patna important work is done among students. At Dinapur there is a school for girls. At Gaya there is leper work in addition to special evangelistic work among Hindu and Buddhist pilgrims. At Monghyr the main work is church work, but in all these places, of course, as in all our stations, the chief emphasis is on evangelism and the building up of a strong church.

August 15–21.—Yakusu, Belgian Congo.—Yakusu, almost in the centre of Africa, is the main station for an area about twice the size of Wales. Most of the work has grown up around the hospital. In addition to evangelistic and church work, there is the medical work, which includes the training of nurses, the conducting of dispensaries and clinics in the surrounding villages, a responsibility for a large leper settlement; educational and teacher training work; industrial work and the maintaining of a mission press.

August 22–28.—Sub-Station to Yakusu.—Stanleyville, now one of the two great cities of Belgian Congo, Irema, Yalikina, and Banjwadi, are all important centres of missionary activity directed from Yakusu.

August 29–September 4.—Bolobo.—Bolobo is an important centre for transport and communications and the meeting-place of a number of Congo tribes. Here our Society maintains medical work in the hospital and district dispensaries, educational and teacher training work and a printing press. Bolobo is primarily a great centre for evangelism and from it preachers and teachers go out to the towns on the river and the villages inland.

EVANSTON—AUGUST, 1954

Let us pray:

That all who are at Evanston, and all who stand behind them in the churches may learn in a new and vivid way that Jesus Christ is their hope. That this hope may lead to fresh understanding between the churches, and to a strengthened conviction about the nature of their membership in the World Council of Churches.

For the breaking down of national, political and social barriers in the fellowship and discussion of the Assembly, so that men may change their attitudes to one another, and find a new quality in life.

That the Assembly may find a word of Christ for all those whose hopes have been undermined by fear, frustrated by poverty or turned aside by injustice; so that they may know Him as the Hope of the World.

MISSIONARY RECORD

Arrivals

18th May, Rev. S. E. E. Payne, from a visit to the West Indies.

30th May, Miss J. F. Robb, from Delhi, on a short visit.

Departures

27th May, Miss J. M. Comber, via Lisbon, for San Salvador.

8th June, Rev. V. E. W. Hayward, for the West Indies and U.S.A.

20th June, Mr. and Mrs. G. A. Nullis, for Yakusu, by air.

24th June, Rev. W. E. Thomas, for New York, on a special visit.

26th June, Rev. E. G. T. and Mrs. Madge, for Calcutta.

29th June, Miss F. Vorsteveld, from Antwerp, for Pimu.

Death

8th June, at Edinburgh, Rev. James Watson, China Mission, 1905–1937; Scottish Representative, 1937–1943, and Honorary Member of General Committee.

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Missionary Herald

SEPTEMBER 1954 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Less Work, More Money?

RECENTLY a number of people have asked the question : Why is there a need for this one-tenth more? The income from the churches is up—just twice as much as in 1941 ; there are now fewer missionaries on the field because China is closed. These last two statements are quite true. In the year ending 31st March, 1938, the year before war was declared, it was £117,463 12s. 8d. Ten years ago, after the Ter-Jubilee celebrations had helped to raise the annual income, it was £133,632 6s. 3d. The last financial year ended with the record total of £203,670 6s. 5d. This represents an increase of about £86,000 on the 1938 figures. China is now closed, but there are still former China missionaries in the service of the Society or living in retirement. Under the heading " China Mission " in last year's accounts there was the sum of £1,572 6s. 2d., but this does not represent all that was spent on former China missionaries and the work they now do. Then it has to be remembered that the new projects cost £2,422 9s. 11d., and are likely to cost more in the future if the work develops as we hope.

A COMPARATIVE study of field expenditure is most interesting. For India we spent in the year 1938, £64,324 12s. 7d. ; in the year 1944, £69,332 7s. 3d., and in the year 1954, £112,543 6s. 8d. The figures for Ceylon show a like increase. In 1938 we spent £4,423 14s. 5d. ; in 1944, £4,965 18s. 8d., but in the last financial year £6,598 5s. 7d. Expenditure on the Congo field has been more than doubled in the period under review. In 1938 it was £28,700 14s. 1d. ; in 1944, £30,552 10s. 11d. and in 1954, £57,918 10s. 4d.

There has been a considerable increase in money expended on the work in the West Indies. In 1938 it totalled £858 ; in 1944, £966 10s. 5d. ; in 1954, £6,511 0s. 11d.—about eight times that spent in 1938 !

As one would expect, in face of rising costs, the home expenditure has steadily increased. In 1938 it was £17,927 17s. 2d. ; in 1944, £21,080 2s. 11d. ; in 1954, £40,620 14s. 5d.—more than double 1938. This amount, of course, includes the salaries paid to all members of the headquarters staff. In 1938 the salaries bill came to £9,295 16s. 3d. ; in 1954 to £18,244 2s. 7d. But in spite of the growing complexity of the work and the increase in written records, there has been no great increase in the number of persons employed at headquarters. In 1938 there were forty-five persons on the staff ; in 1954, forty-seven. If expenditure overseas is considered separately it is seen that there has been an increase since 1938 of about £88,000. If to this is added the increase in home expenditure, it will be seen that the Society's total expenses have risen by over £108,000. Now, as the income has risen only by £86,000, it is obvious that deficits will recur unless some £22,000 a year can be found from other sources. Hence the appeal for the one-tenth more.

THESE are facts which can be ascertained and verified. But what is the explanation behind them ? The reason for increased spending at home is readily understood. Since 1938 the postage on an ordinary letter has risen from 1½d. to 2½d. Paper costs have soared. Equipment is so much more expensive. Repairs and renovations have become very costly. Wages generally have risen. It is quite out of the question to pay clerical workers in 1954 what was considered to be reasonably adequate in 1938. These increases in costs are, of course, bound up with world economy. The pound sterling has no longer its pre-war purchasing power. There are many who estimate that it now has only about one-third of its pre-war value. But this is a generalization. It all depends what you are purchasing and where.

The countries where our missionaries are serving are countries in which rapid changes are taking place. In India, Pakistan and Ceylon new industries are being developed, the standard of living is rightly being raised. In consequence costs begin to soar, especially the cost of labour. It may in places be twenty times as much as it was twenty years ago. The same is true of Belgian Congo, and in some degree of Angola. In all these countries our missionaries are finding it difficult to live, to keep their buildings and equipment in good order and to pay for the assistance which they require from native workers, from their colleagues in missionary enterprise to labourers and sweepers working for hire.

THERE are other factors also to be taken into account. The unfavourable rate of exchange between our country and Pakistan makes necessary the expenditure of a considerable amount of money in obtaining Pakistan currency. The demands of the Belgian authorities and the Portuguese authorities that missionaries in their colonies should have training in the mother country, and the charges for education in this country have caused a great rise in the cost of the education and training of our missionaries.

When all these things are considered it is really

a miracle that expenditure has been kept down to the present low level. It has only been done because of rigid economy exercised both at home and abroad. For years now our missionaries have been making do and mending, but this cannot go on much longer. After a period of strict economy there is always a day of reckoning when long-needed repairs and renovations have to be executed and just claims for increased payments met. There is no question at all that the one-tenth more is needed. There is no question either that the one-tenth more is really not enough. If there is to be any real development of our work there must not only be the review of our work overseas, but greater sacrifice, more widely shared by those at home. We give thanks to God that our annual income is rising. We have faith in Him that the needs of the future will be met.

Tremont Hospital, Ntondo, Celebrates its Silver Jubilee

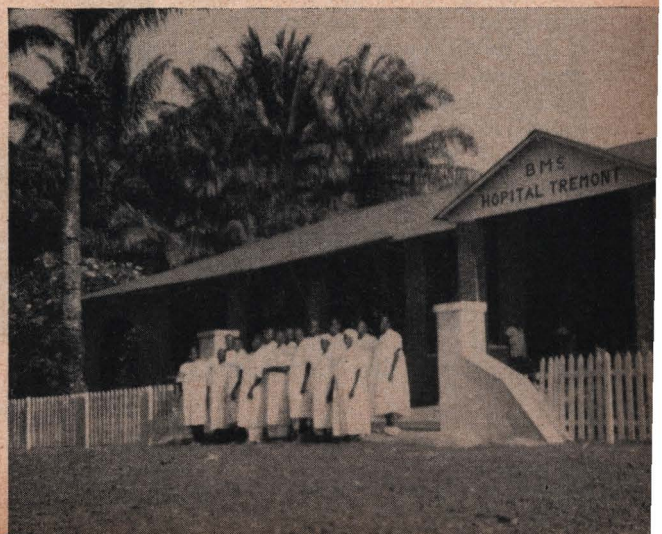
By PAULINE M. TROUNSON

IN 1928 the Jubilee of Congo Protestant Missions was celebrated. This year had a still greater significance for the missionaries of the American Baptist Foreign Missionary Society, particularly those working in the Ntondo area. This year saw the fulfilment of the hopes and dreams of many years, and on 5th December, 1928, Tremont Hospital, Ntondo, was opened. The hospital is so named because of the large gift made towards its erection by the Tremont Temple Baptist Church of Boston, Mass., U.S.A. While funds for the construction of the hospital were in hand in 1916 a variety of factors retarded the work, and it was not until 1925 that the ground was broken and the building actually begun.

DURING the last twenty-five years Tremont Hospital has been a place where diseased bodies may be helped and healed, but more a place where the Great Physician lives and loves and redeems for His own all who in response to the Gospel Message open their hearts to Him. At the opening ceremony Dr. Ostram (the doctor in charge) spoke of the difficulties in getting patients to come and stay in the wards. Now our cry is, where are we to put all those who come seeking our help? Additional buildings have been put up. The original hospital chapel became inadequate for the hospital's needs and a new one was erected by Dr. and Mrs. A. J. B. Russell in memory of their baby daughter who died at Ntondo. A second operating theatre has also been built. Perhaps the two greatest advances have been seen in the maternity and leper work. In the last five years alone the births have increased almost tenfold. A few weeks ago the arrival of the first set of triplets in the history of the hospital was the cause of great rejoicing. The father is the brother of one of our nurses who has gone to Yakusu for further training. We now have just over one hundred lepers in the lazaret behind the hospital. Twenty-five years ago little could have been done for them, but to-day, with the new drugs modern medicine has placed in our hands, we are able to send many sick back to their villages symptom free. Best of all, we have seen God working in the hearts of these people, and many of them have found Christ before returning to their villages. This is due largely to the work of our Hospital Evangelist, who for a mere pittance works unceasingly among our hospital people.

THE last twenty-five years have also seen a change in the direction of the work at Ntondo and the surrounding area. The A.B.F.M.S. staff were joined in 1939 by a B.M.S. doctor, and he worked alongside the A.B.F.M.S. missionaries until the B.M.S. took over the station in 1945.

Nurses outside the hospital



The hospital nursing staff

ON 11th December, 1953, we gathered to give thanks to God for the work and witness of the hospital during the last twenty-five years. We were very pleased to welcome friends from the nearest State post and a nearby research station, and also some of our American friends who had travelled many miles in order to share in our joy on this day. The afternoon began with a reception for these friends on the cliff just below the hospital. Then we went along to a grass patch in the front of the hospital for the remainder of the programme. We also had many of our Congolese friends with us, many of whom we recognized as former patients. Our sixteen nurses marched in, all looking very smart in their white uniforms, and then everybody stood to attention while the National Anthem—*Vers l'Avenir* (Towards the Future) was sung. As the last strains of this died away the nurses turned and saluted the Belgian flag which was hoisted in the hospital compound. While still thinking of the future, we were reminded of all those who had served so faithfully in the years that had passed as the nurses sang *Mpo na bandeko yonso na liboso* (For all the Saints), and then our hospital evangelist led us in prayer. Words of welcome to our guests were spoken by Dr. Burton and also one of our qualified nurses. After this we listened with great interest to the history of the medical work in the Ntondo area, and heard something of the planning that led up to the building of Tremont Hospital. A tribute was paid to the Government of Congo Belge, which by its co-operation throughout the years had made much of our work possible.

WE also listened very attentively as the seventy-eight-year-old pastor of our Ikoko Bonginda church (where the Ntondo work had originally started) told us of his experiences as foreman when the hospital was built, and also of the early days of the mission. At this stage we were privileged to be addressed by the Deputy Administrator of our territory; he represented the Territorial Administrator who was unable to come. He was followed by a former Territorial Administrator. Both these speakers paid tribute to the work of the hospital. We were then led in a prayer of rededication by Rev. A. R. D. Simpson (our senior missionary). We then rose and tried to put into words what we were all feeling as we joined in the singing of *Tika tokosanjola* (Let us with a gladsome mind). In order to show the changes that had come about as a result of Christian medical work the nurses produced a play. We were introduced in quite a realistic way to the practices of the witch doctor. In some of our villages this is still the accepted form of medical treatment. We were then shown the arrival of the first missionary doctor to the area when the people fled into the forest because they thought that the white man had come to carry them off as slaves. The next scene showed work in the new hospital when the people had overcome a great deal of this fear. This was followed by a tour of the hospital. The ordinary routine was going on in the wards and laboratory and an "operation" was in progress in the theatre. When our guests had completed the tour of the hospital and lazaret a cup of tea was served and a happy afternoon brought to a close.

The opportunities for evangelism through medical work are increasing. If we are to make the most of these opportunities we need *your* prayers, *your* gifts and *your* help. Perhaps there is somebody willing to say, "Here am I, send me."

The Summer House at Ntondo

The Care of all the Churches

By ARNOLD E. SEWELL

IN thinking and praying for missionary work, we are often most zealous and anxious for those who have yet to receive Christ as Saviour, and it is well that we are thus minded. But have we equal concern for those who have been converted and are members of the churches? Paul felt that concern and gave help and counsel, but he must also have laboured long in prayer for those who were but young in the faith. Do we pray for the younger churches? Do we pray for the Church of Christ in Congo?

Think, for instance, of the church in the Upoto-Pimu region of the upper river, which numbers about 2,000 members in good standing. When it is realized that only sixty-four years ago the name of Jesus had never been heard and the Gospel had never been proclaimed in that area, it is a triumph of Divine grace that a church has been thus established.

HOW does a Congolese become a member of the Church?

Most of our members live in small villages in the midst of the equatorial forest. The village is just a clearing in that forest, the houses of mud and thatch; hunting, fishing and tilling a small plot of land are the main preoccupations. In many of these villages throughout our area you will find a teacher-evangelist: a man who, having been trained at Upoto, now lives and works amongst the people, shepherding the Christians, teaching the children and seeking to evangelize the village. From time to time we visit these villages, encourage and exhort the Christians, inspect the small school, talk with the people, preach Christ, and interview inquirers. An inquirer is one who has expressed a desire to follow Christ and is receiving instruction in the Christian life. We examine these men and women, seeking to determine their understanding of the Gospel; whether they have faith in Christ, expressed not only by word of mouth but also by the testimony of their lives. Nowadays we require that all except old people learn to read the New Testament (our people have not the Old Testament in their own tongue) and we seek to guard the purity of the Church.

If a person satisfies these requirements, he or she is baptized, and it is always a thrilling and deeply moving experience to conduct a baptismal service. At the Communion service which follows, those baptized are given the right hand of fellowship, and thus become church members.

IS our responsibility ended? Of course not. Those who have been baptized have but limited vision and experience; they are babes in Christ, and need guidance and help that they may grow in grace and in the knowledge of the Lord Jesus Christ.

For those who remain in the village there is the background of heathenism, superstitious practices and native customs. In such an environment

it requires much grace in order to stand as a Christian, especially when one considers that they will see the missionary but once or twice a year, and, apart from the New Testament, they have very little other literature to help them. If they drift to the towns or company plantations, there is much that can cause them to fall. Pray that they stand firm for Christ.

But solely to stand is not sufficient. There must be that developing experience of Christ, so that they become mature Christians. For many of our members there is no such desire to be more like Christ. Rather is there a contentment of present attainments, a satisfaction at having been baptized, as if that fact in and of itself precludes any further effort. Pray that they may desire to know and love Him better.

Possibly a hindrance to "growth in Christ" is a lack of a deep conviction of sin. Our people are primitive and immature, and so, to help them

along the Christian way, we have certain church rules, which if broken means a member is suspended from taking communion. We make it clear that we expect a Christian to have only one wife, or be the only wife, not to drink wine, steal, etc., and to behave circumspectly. Most of the members abide by these rules, laid down for the well-being and purity of the Church. When a person does fall, however, it is often regarded as a breaking of the white man's rules, rather than an offence against God. Pray that the real nature of discipline may be understood, a true conviction of sin may permeate the life of the Church, and that those who have fallen may in repentance seek His forgiveness.

THE parables and miracles of our Lord and incidents of His earthly ministry have a great attraction for the African, as indeed for us all. We often preach from these stories, for such teaching is readily understood. Possibly this has led to an emphasis upon Jesus as an Historical Person. This is not wrong in itself, but we yearn that we may know more of the risen, victorious Saviour, and that the Christian life may be that of fellowship with Him. Pray that they will know more of that daily walk with Christ, and more of the indwelling of the Holy Spirit.

From such a church surely many will arise strong in the faith, with vision and zeal, who will be leaders, both ministerial and lay. Such a church will also have a compassion for the lost, a characteristic so often lacking in the average member.

" The care of the churches." Yes, pray for the Church of Christ in Congo, that the spiritual life may be deepened immeasurably.

The Missionary Returns

By Mrs. CYRIL AUSTEN

OUR arrival at Isangi and journey here to Lingungu was typical of Congo. It poured with rain at Isangi all the time our baggage was being unloaded from the boat and on to the lorry. We ourselves and our hand luggage became soaked, and we skidded and slithered and stuck in the mud on the fifty miles journey from Isangi to here as the roads were under water in many places. But once we arrived the welcome was both wonderful and humbling. We were so tired and irritable when we went home, yet all the folk swarmed round the lorry waving flowers and shouting ; it was really difficult to stop them, and impossible not to be convinced of their pleasure in our return. There was a proper welcome meeting next morning, and then four district schools marched in of their own accord to do exercises, sing welcome songs which they had composed, and to play their bands, to " cause us to rejoice ".

MUCH time was spent during the next few days talking to folk who had walked in from the villages to greet us. We received ten chickens and a dozen eggs as gifts—not in the old native way of giving a gift and expecting one in return, but " for love ", as the folk said. We felt really embarrassed at such generosity, for it is only about three months since chicken cholera killed 80 per cent. of the chickens in the area, which makes the survivors much more valuable.

OUR new mud-house was a delightful surprise, for we expected quite a tiny place, and found instead dining-room, sitting-room, bedroom and bathroom, store and office—all good-sized rooms. The mud floors and whitewashed walls were still not dry and some doors and suchlike things had still to be made, but our colleagues had got our furniture out for us, and even had some of it polished, and Mrs. Matthews had our beds made up and curtains at the windows. We had two visitors the first night. Mr. Hale, the builder, came down from Isangi with us and slept overnight in the room adjoining the bedroom, which will be the store. But when he went in to bed he met another visitor coming out—a snake, which, unfortunately, got away to the forest before we could kill it.

THE next midday my husband and I were resting, as is the custom out here, when a long snake came through the doorway, under his bed, and stopped and had a look round, and then slithered behind the wardrobe when I made a little noise to frighten it away. Swiz and two lads frightened it out and then killed it with sticks. The next day I had the first jigger in my foot. And while we were unpacking we smelt a smell of something dead and rotting, and thought a lizard must have died on top of the walls. But when we moved a tallboy from that corner we found a snake had been crushed underneath it, and that ants and maggots were picking the skeleton clean ! It is amazing that no one was bitten when the tallboy was put there ! We, of course, were pleased to have the skeleton for the school museum.

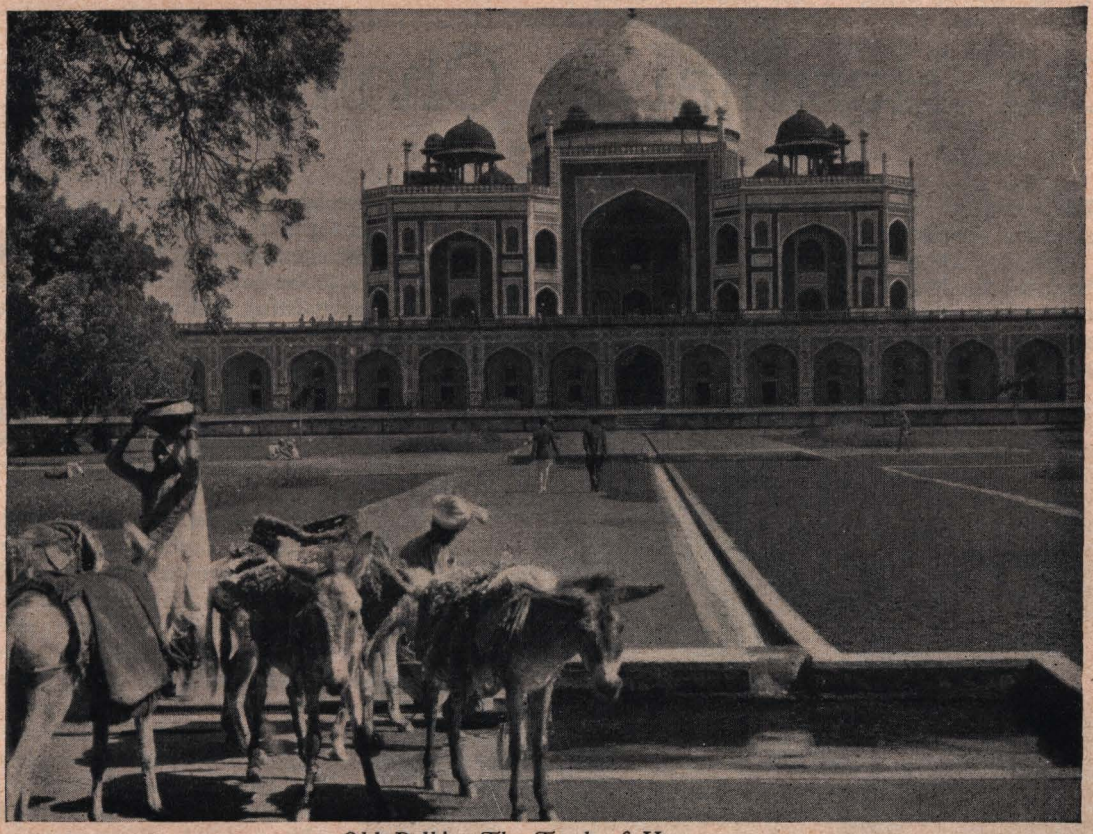
Evangelistic Campaign in Delhi

By R. F. TUCKER

Rev. R. F. Tucker

ON the whole, Delhi life is rather lethargic, and in some churches—fortunately not ours—there is dissension and bad feeling. Some months ago the Delhi Regional Christian Conference decided that an Evangelistic Campaign should be held in the churches. An occasion presented itself when it was learned that a choir of twenty Nagas from Assam were to tour North India. Plans were made and Rev. W. A. Corlett, of Carey Baptist Church, Calcutta, was invited to bring with him a team of young people and to join with the choir for a campaign. During the preparations for, and during the campaign, there was excellent co-operation between all denominations. Several of the churches provided the choir and team with either tea or dinner. The choir was given hospitality in an Anglican school and in a parish hall. The whole expense of the campaign (except the travelling expenses of the team, which were met by "Youth for Christ" in Calcutta) was met by the united efforts of the Delhi churches. A contribution of £45 was made towards the travelling expenses of the choir. Although the campaign was organized by all the churches, we Baptists can rejoice that it was a Baptist team that came and that the choir from the Naga church was the fruit of American Baptist work.

THE team consisted of Rev. W. A. Corlett, who gave splendid leadership; Mr. S. Sahu, a young man from Orissa; Miss Winner Bonner, a young lady connected with Assam and Calcutta;



Old Delhi: The Tomb of Humayan

Mr. Rupert Buntin, an Anglo-Indian who could play a piano-accordion ; and Mr. Lalrema from the South Lushai Hills, who had been studying for his M.A. in Calcutta. Lalrema's coming to Delhi was of special joy to us, for we knew his father, a respected pastor in the South Lushai Hills, and we had known and visited his family for a number of years. It is wonderful when we think of it that such young people as Lalrema and the Naga members of the choir, whose grandfathers lived in head-hunting days, should come to the capital of India in order to stir up the Church of Christ. The team arrived on the 19th January and began visiting the churches. The response from the start was encouraging, and when it was learned that the team had a piano-accordionist and that Lalrema played tunes on the back of an ordinary saw with a violin bow, the numbers attending the meetings increased. The testimonies and messages of the team and choir were well received.

THE aim of the campaign was to deepen the spiritual experience of those who were already Christian and to bring to the point of decision those who were but nominal Christians. At the end of the campaign some 300 people had given their names as either having reconsecrated themselves or as having made a definite decision to accept Jesus as their Lord and Saviour. Many of these decisions were made in the hostels attached to our Christian schools. The ministers of the churches are well aware that much will depend on the follow-up as to whether the campaign can be judged to be successful or not. When the choir arrived the campaign was the talk of Delhi Christians. At all the joint meetings of the choir and team the churches were packed. The beautiful singing and clear diction made a great impression, and we believe that through the spoken and sung word God's Spirit was at work in our midst. The last meeting of the campaign was held in the Free Church. It was due to begin at 6 p.m., but the people had been warned to come early. By the time the service began the church was absolutely packed and people were standing at the doors. Although the service continued until 8 p.m., no one seemed weary and the congregation drawn from all denominations seemed really to be one fellowship, a great experience for the Delhi churches.

Our Hospital at Chandraghona

By GLADYS CANN

THIS hospital of ours, and *yours*, is set alongside a very beautiful river named the Karnaphuli. Therefore many of our patients come by boat to the hospital, perhaps a small rowing-boat or a big covered canoe, or even by public launch which is driven by a motor. When a very ill patient arrives at the mission station jetty our hospital stretcher has to be used to help him to get to us. Quite a lot of skill is necessary to get sick people out of the small covered boats. Sometimes the patient has to be brought to us by the footpaths which run twisting and turning through the jungle from village to village. These paths often lead through bridgeless streams, up over hills and down into valleys. If the patient is on a stretcher, he is jolted about in a most uncomfortable way, not because the bearers are rough or careless, but because the way is so difficult. If the patient has a broken limb or limbs, it must be a torture to him. Sometimes the people are carried in on their beds. These are wooden ones ; we do not have the string ones in our part of the country. Sometimes the stretcher is a locally-made one ; these can be made quite quickly of bamboo. The bamboos are split into suitable lengths and bound together with a kind of creeper string.

Chandraghona Hospital

Then this " string " is looped around the whole stretcher and a pole inserted through the upper part of the loop. A large party of relatives or friendly neighbours then sets out with their burden. Sometimes there are many miles to carry the sick or wounded, and then relays of men are necessary. When the patient arrives at the hospital he is often very exhausted. A sleeping rug, a bath and a good night's rest work wonders, and we usually do this before any examinations are made. This is not always possible, of course, but it is done wherever it is found prudent. Another advantage of this plan is that the confidence of the patient is gained, so that he is less frightened and nervous of us all. This last is a very important achievement when we are endeavouring to treat the *whole* man.

The Children's Ward

A FEW months ago a six-year-old boy came into hospital leading a blind man, his father. On questioning them about how they had come, this was the story they told us. Some friends took the man and the boy to the public launch jetty, where they boarded the launch. When the ticket collector came round later for their fare they said they were poor people and that they had no money. Could they please be excused? They were going to the Mission Hospital, where they hoped something could be done for the blind man. They were allowed to stay on the launch. (Our hospital is quite near to the Chandraghona jetty, and anyone would direct them to the hospital from there.)

Dr. Bottoms spent a long time questioning them in order to try and find out if their story was true. Eventually he said, " Have you any money for your operation and your food? " No, they had not. " Have you arranged for somewhere for the little boy to stay? " " He will have to stay with me here," was the reply from the blind man. What should we do? In the end it was decided that we would put the man into hospital, operate on both his eyes on the same day in order to save time and money. So his name was put down on the next day's operating list. Then we thought about the boy. By this time a small group of nurses had joined us. The men nurses volunteered to feed the boy from their mess and to let him sleep in their quarters. This was very sporting of them, for they knew that neither the sisters nor the doctors approved of the nurses having small children in their hostels because they were usually light fingered and destructive, and often spoilt some of the nurses' books or upset their ink or lost pencils for them.

DURING the days which followed this small boy was often around the hospital. We all became quite fond of the lad as he was a most friendly little child. The nurses had lots of fun with him. The child was very attentive to his father, too. He often called the nurses when his father wanted something that he himself could not do for him. He used to watch each day for the " doctor's round," and then he came along with us. We were all very good friends. His father recovered from his operation, and after about ten days went home, *seeing*. About three months later the man returned to hospital by himself. He was to be tested for glasses so that he would be able to see better ; he then hoped to be able to do some work. This is only one example of what happens time and time again. We have to decide how much we can do for our patients *free* of all charges, or how much free treatment, if the patient can afford to keep himself. Our income is limited, and we do not know from month to month how much money we shall get in local receipts.

THE beds lack sheets and pillow-cases, the blankets have ceased to be warm, as they have been used and washed so often that they are thin as cotton. The towels are in short supply. The nurses need new aprons and saris. Some of our linen gets stolen. We need new supplies of these things so much, but when we ask the same bothering questions, " Have you any money to pay for this or that operation, or that expensive

drug or injection ? " the answer so often returned from these sick and suffering people is, " No, sahib, I am a poor man." What are we to do? Heal the sick and forfeit the linen or have a sufficient supply and send these sick folk so hungry for health and healing away ? Our prayer is for faith and yet more faith that we may believe that the money will come. It is amazing how it does come, you know !

HERE is another example of how our hearts are wrung. Tetanus is quite common in the district and the treatment with the anti-tetanus injections is most expensive. Usually from four to six very large doses, or even more, are necessary, together with penicillin. The injections of this anti-tetanus medicine cost per dose ninety shillings. Imagine a poor Muslim father watching his child get worse and worse with his tetanus fits and his pain-wracked muscles causing him to scream and cry. The total cost of the treatment necessary might be anything from £22 to £33. Can the hospital afford it ? Can the parents of the child afford it ? The answer is usually " No " in both cases. So what ? The first thing we have to do is to discover, if we can, whether the relatives of the patient have money or not. This is a very difficult thing to do, still it is necessary. If we are quite certain that the people cannot afford to pay for the treatment, then we do. Sometimes we pay half and half ; sometimes we start paying and someone will come along with a little money to help us. Again it is faith that helps.

TO where does all this lead ? Does it lead to the extending of the Kingdom of God, to the saving of souls ? If you and I do our work to the best of our ability, faithfully seeking the will of God, teaching, healing, and giving worthily in the name of our Lord Jesus Christ, we need not worry about the results. I remember being very depressed and despondent one day about the hospital and the work we were doing or not doing, and Dr. Bottoms said to me, " God holds the key to all unknown ; that should be enough for us." But it is up to us to do our best, otherwise we limit the work that God can do through us. Let us examine ourselves and see if we are doing all we can to extend the Kingdom of God everywhere.

FROM FAR AND NEAR

The Joys of a Nurse

MISS VIOLETTE MASON writes from Yakusu : I was not allowed to forget that I am a nurse, of course, and one of the jobs I had was a very difficult delivery. The usual crowd of village women and children were looking on from an adjoining room, and I do not think one of them expected that baby to be alive. I was concerned for the mother, too. The baby was very limp at birth, but after a few minutes in hot water he began to breathe normally and his heartbeat quickened. The women, waiting breathlessly for his first cry, went wild when it came, and danced and sang. But we shouted, " Wait ! Let us thank God first ! " They stopped immediately, and remained absolutely quiet while Luta, the African midwife, prayed, and then they all said, " *Ongoma* " (Amen) with great fervour. The old grannie was almost beside herself with joy. Later that day I returned to look at them both and found them in a little hut behind the dispensary, both stretched out on a native bed, sound asleep, the baby looking as rosy and bonny as any I have ever seen. Luta said he weighed over four kilos, which is very large for a Congo baby.

Good News from Bhiwani

DR. BARBARA PROSSER reports : There has been an encouraging spiritual growth in the Bhiwani church during the past year, due to many factors, one of them the influence of my language teacher during last winter, about which I wrote before, and another the arrival of a few Christians with different experiences and backgrounds who have come to work in the cotton mills. One of these in particular is taking a leading part in church life, and has also helped to find work for many of the young men of the church in the mill where he works. Our new laboratory technician, who came last autumn, is a very keen Christian, and is taking an active part in church, Christian Endeavour and Sunday school. In November we had a very good mission, conducted by visiting evangelists. The services were conducted in a tent erected just outside the hospital building, on a piece of land which belongs to us. For a week previously there had been devotional meetings every night for the church members, and these were well attended. Many non-Christians attended the open meetings and three became inquirers as a result of interest awakened at that time.

News from Malaya

REV. JAMES SUTTON writes : Our work is developing slowly, but with some encouragements. As executive secretary of the Literature Commission, I have had to get to know the leaders of the churches that make up the Malayan Christian Council and find out what they are using in the way of Christian literature, and what are the needs. We find

many Christian leaders and pastors unaware of the helps available to them, or unconcerned to use them. The book shops in Malaya which are concerned to sell Christian books can be numbered on one hand—and this is a country as big as England. Even these shops do not have nearly as big a selection of books as they should have for fear of getting over-stocked!

Wherever there are conferences of Christian leaders and church workers or youth gatherings, we see that there are displays of Bibles and books in the languages used. We are also building a reference library in our study-cum-office of complete publications of Chinese Christian publishers, so that the whole range of Christian literature available can be seen here on the spot by those who want to know what materials there are to help them with their own particular job. We also have Tamil Christian publications which we brought from India, and a selection of booklets available in Malay. Then we are collecting books and charts and helps used in literacy work, for those who wish to engage in this form of Christian witness. Last but not least, posters and pictures are in great demand, for they are effective helps in the teaching and preaching mission of the Church.

Girl Guides in Barisal

MISS AUDREY BINNS writes:

This last year I have done quite a bit of guiding—I have to do something to justify my title of District Commissioner! During August and September—the least busy time in school—I held a weekly training class for prospective Guiders. Some of them had been Guides and others were quite new to the Movement. They were all teachers, but some were Moslems, some Hindus and some Christians. It was the most natural contact I have had with non-Christians, and I felt that it was very valuable. One cannot discuss the Law and Promise without bringing in religion. Some of the non-Christians heard something of Christianity for the first time. Our own school company is progressing. I am now able to leave it almost entirely in the hands of two of the teachers. At present the only other company in the district is at the Oxford Mission out-station at Jobarpar. Last September I went out there for an enrolment. Twice a year there is a meeting of the Guide Executive Council at Dacca. As five of the District Commissioners are missionaries, this is quite a reunion. At the last meeting in April fifty-three Guiders were presented with Coronation medals by the Governor's wife.

In Palwal Hospital

MISS DOREEN CATLEY writes:

I have not been in hospital much, so I cannot say much about it. Every afternoon we have a little service on one of the verandas, and at other times our Evangelist goes into the wards and tells the Good News to all who will listen. We have had the joy recently of seeing some people accept the Lord Jesus as their Saviour.

The first, since I came here, was Birwati. She is about fifteen years old and was in hospital for several months with a rheumatic heart. She is quite healed now and is a witnessing Christian. At the same time as Birwati we had another young girl named Battu. She had a very bad thigh abscess and was completely crippled and very dirty when she was admitted. The change in her when she was discharged from hospital is almost unbelievable. Her leg was completely healed and she did not even limp. She wore a clean sari, and the joy on her face was evidence of her faith in Christ Jesus.

Recently we had Birwati's mother as a patient. She was physically well but mentally and spiritually upset. Birwati's witnessing had made her think about Christianity. She, too, took Christ as her Saviour. Will you pray that her husband, who is mildly interested, will be so impressed by the change in his wife and daughter that he, too, may come into the Kingdom?

FOR YOUR BOOKSHELF

How Jesus Christ Saves Men:

By Norman L. Robinson, M.A.

James Clarke & Co., Ltd. 12s. 6d.

IN a prefatory note we are informed that the author died before the completion of this book, and that it was finished by his brother. This fact may account for both a virtue and a defect. The collaboration of brothers, one a theologian and the other a layman, give a healthy "down-to-earthness" to the theology. On the other hand, some of the later chapters (especially Chapter VIII) read like rough notes, and we have a number of *volte-faces*.

The book is a study of the Atonement. First the Biblical material is fully and competently surveyed. Then follows a short chapter on the main types of theory which have been held by Christians. Then, in the second half of the book, the author looks at the Cross from various angles—as Revelation, Victory, Sacrifice, and draws his conclusions together in a "synoptic" view. His view may be described as "personalist", and we need hardly be informed that he studied theology at Westminster College, Cambridge. There is a constant insistence on the unity of the Father and Son in the Atonement. The holy love of God and the "abyss of sin" are the two foes of his thought.

Among many attractive features of the book are the linking of the death with the life and teaching of Jesus, the claim that in the Cross we have a new revelation of the moral order (we must not "approach the Cross with a conception of the moral order already given") and a very able defence of the writer's attribution of suffering to God.

If, as Mr. Robinson says, "a clear and true doctrine fosters the vital experience and directs it aright," this book, with its deep insights and clarity of thought and expression will help to that end.

W. E. MOORE

The Contrast

By MALVINA J. SHIELDS

ON one occasion when passing through a heathen village I found a large group of men gathered together. Knowing that such a group often indicates a death, I stopped to ask what was the matter, and was told that a boy was very ill indeed. At my request I was taken to see him. I found him sitting in the hot sun, burning with fever and shivering with cold. I gave him what medicine I could as a temporary relief, but urged his father to take him as quickly as possible to the hospital at San Salvador, several days' walk away.

Going on a little farther, I found a woman very ill with pneumonia. As I was only passing through the village there was little that I could do for her, but I suggested to her relatives that they should take her to one of the neighbouring villages where I was to sleep for the next two nights, so that I could help her as much as possible. That was Saturday midday. Sure enough, that evening she arrived. It was a pathetic sight. She stood there with her blind husband. On her back she carried a tiny baby, and she herself looked weak and exhausted. Luckily it was a Christian village, and I was soon able to find a house for her and a blanket.

THE same evening the lad also found his way to the village, seemingly a lot better, his temperature having subsided. He came with his father. Both of them were well dressed and provided a contrast to the poor old blind man and his ragged-looking wife. Fortunately, both patients responded well to the brief course of treatment which I was able to give them.

On Monday morning the young fellow, resplendent in a smart striped blazer, returned with his father to his own village. I forget whether he came to say good-bye or not. Certainly he never thought of payment. However, just before I left the village I was told that someone wanted to see me. I stepped outside. There was the old blind man. He had been led to my house by a little boy. He stood before me with his sightless eyes and his bedraggled clothes.

"Teacher," he said, "I have come to return thanks." So saying, he handed me a gift of five shillings. I was staggered, for I had already said good-bye to him and his wife in the house where they were staying, and knowing how poor they were, the subject of payment had never been mentioned.

AS I walked on to the next village I pondered the contrast in these two. In one case the relatives had already gathered in anticipation of the boy's death. Had he died they would all have given substantial money gifts to his family and a great feast would have ensued. He, or his father, could obviously have given something in appreciation of the help which they had received, but they gave nothing. On the other hand, the old man was blind, his wife was ill, the baby was small and not over strong. No one would have expected anything of them, and yet they gave so much.

MISSIONARY RECORD

Births

19th June, at Yakusu, to Rev. R. F. and Mrs. Richards, a son, David Harold.

27th June, at Udayagiri, to Dr. and Mrs. D. S. McLaren, a daughter, Jillian Mary.

Deaths

24th June, at Bristol, Mrs. H. L. Taylor (B.M.S. Secretariat, 1917–47; Honorary Member of Committee, 1948).

28th June, at Shoreham, Sussex, Miss Dorothy Hilda James (Congo Mission, 1911–1946).

Arrivals

2nd July, Rev. M. W. and Mrs. Hancock, from Bembe.

6th July, Dr. and Mrs. E. H. Wyatt, from study in Belgium.

12th July, Dr. and Mrs. D. H. Wilson, from study in Belgium.

20th July, Rev. A. A. and Mrs. Lambourne, from Kibentele.

Departure

9th July, Senhor A. Ferreira, by air, for Lisbon, after a visit to this country.

Hydro-Electric Energy in Africa

SOME estimates put Africa's reserves of hydro-electric energy at a staggering 274 million h.p., which is more than the combined potential resources of America, Europe and Asia. Until now only about a 1,000th part of it—200,000 h.p.—is being put to use. In the U.S.A. one-third of all electricity is provided by hydro-electric power stations, and in Europe about 30 million of the available 74 million h.p. are exploited.

Why does Africa not have a few power dams of the *Grand Coulée* or Dniepr type? The answer is that electric power consumption in Africa is still negligible compared with the huge supplies needed in the highly-industrialized regions of the world. Most countries south of the Sahara are still very much under-developed. In not one of them would the huge cost of building *Boulder*-type dams have been justified until now. But the demand for electricity is steadily increasing in Africa, and in many places industrialists are waiting for cheap energy to set up shop.

IN Belgian Congo the administration has taken more than one step to promote the expansion of industry. It does so to strengthen the infra-structure of the Congolese economy and in order to make it less vulnerable from outside. Africa has little coal or petrol. In the old days wood from the immense forests was the main Congolese fuel. The big river boats still use it. But the wholesale cutting down of forests is now being stopped, for it speeds up erosion, one of Africa's worst scourges. The solution for the future clearly lies in the harnessing of Africa's immense hydro-electric power resources. It is estimated that the Congo river and its affluents alone form a potential reserve of 180 million h.p. In Belgian Congo bold plans have been drawn up for the building of several dams under the Ten Year Plan and also by private enterprise. Together they will greatly increase local electricity supplies and thus help in the creation of new industries. The dams will also assist in irrigating vast new areas for agricultural development.

"Little One"

By D. MARY MOORE

"SUFFER the little children to come unto Me. . . ." was the Saviour's word to those who despised the children, and what a joy it has been to serve the Master amongst His little ones at Pimu. True, the people of the Ngombe tribe of Belgian Congo do not despise children, rather do they want them and love them, and it was their ignorance of baby-care and of the treatment of disease that caused the high infant mortality rate of something like forty per cent. In the past so many young lives have been lost under the misguided attentions of village midwives and, worse still, the evil practices of the witch-doctor, but here and there a devoted relative brought some such little sufferer to the hospital in the nick of time, and love, backed up by prayer, reaped its reward.

The old grandmother with nine-months-old Kekeke

AN outstanding example is given by Emilie Kekeke ("Little One"), who owes her life to the devotion of her grandmother. The day after I arrived back at Pimu for my second term of service there, Grannie appeared on my door-step, carrying the little four-months-old baby, whose mother had died at birth. Kekeke had been in the hands of the witch-doctor, and the fetishes he had used still hung from her neck. She was terribly emaciated, for she had been fed only on sugar-cane juice and water, and the juice of the pai-pai, a fruit rather like a melon; her body was covered with sores and as cold as ice. Grannie had done her best, but she had no milk, nor was there any other woman in the village who would help her. Now she had heard of my return to Pimu, and had walked in twenty-five

miles from her village, hoping that I could help her.

My own baby, Martin, was then three months old, and I had brought out from England a supply of " Cow and Gate " for him. I put Kekeke on to this, and the " Food of Royal Babies " proved equally satisfactory for a Congo forest waif. After three anxious weeks of diluted feeds, and treatment for her boils and scabies, she began to respond. Grannie co-operated with enthusiasm, and soon became more skilled in managing the bottle-feeding ; she kept the baby in the hospital, but four times a day she walked over to my house to collect the bottle with its prepared feed.

SOON Kekeke was developing as a normal baby should, and when bottle feeds were no longer necessary, Grannie made her home with friends in Pimu village, so that she would be close to the hospital, and able to bring the baby to the infant welfare clinics. Even when she returned at last to her own village, immensely proud of the strong, healthy baby Kekeke had now become, Grannie did not lose touch with us ; whenever we passed through her village on our journeys, she would come hurrying out of her hut with Kekeke, to show us how fast the little one was growing. She delighted to give me little presents —an egg or a few bananas—to show her gratitude. From time to time she came back to Pimu to stay for a week or two, and she always received a Christmas gift of a " Wants Box " vest for the baby. Although, as the photographs show, Grannie never took any trouble to make herself look beautiful, her face would light up with a radiant smile of pride and joy as she came to show us her granddaughter.

I SAW them both for the last time just before I left Pimu for furlough, and it was then that I took the second photograph of this article. Kekeke (wearing her latest " Wants Box " vest !) was then nine years old, and as bonny a girl as you could wish to see. They had come to say good-bye to me, and to promise me that, while I was away, Kekeke would go regularly to school in her village. There she will learn to read and write, and you will want to pray that there, too, she will learn to love Jesus, and one day give her heart to Him. Surely the right ending to this story is for Kekeke to train in nursing and midwifery at Pimu hospital so that she may learn to help other babies as she herself was once helped—but that is a chapter of her life that has still to be written.

Perhaps, after all, the real heroine of this story is not Kekeke, but her old Grannie. She is not yet a confessed Christian, although she attends services regularly, but her love and devotion to that little orphan baby surely show that she is not far from the Kingdom of God.

Kekeke, aged nine, with her grandmother

ACKNOWLEDGMENTS

(To 21st July, 1954)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : Anon., Cornwall, 5s. ; Anon., 5s. ; Anon., £1 10s. ; A.U.S., £2 ; Anon., 10s. ; Anon., 10s. ; Anon., £1 ; Anon., New Southgate, 15s. ; A.P., £5 ; Memories, £5 5s. ; Anon., for " One-Tenth More " Campaign, £21.

Medical Fund : Anon., New Southgate, 15s.

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A Plucky Child

By DAVID STOCKLEY (Barisal)

RACCHA, a girl in the school about twelve years, broke her right leg above the knee. Audrey Binns took her to hospital, where she was accepted as a special case. Five days later her leg was set and at the same time stretched, a wire through below the knee, and pulley and weights. She had to sit or lie like this for about four weeks. At first she was in great pain and frightened. Her mother worried. To ease matters her sister lived in the hospital with her. Gradually these two girls were noticed by the staff and patients, and liked, in the none too cheery women's ward. After this she was put in plaster from over the hips and down the right leg to the toes, and allowed out of hospital. Arrangements were made for her to stay in the boarding section, as her own home was already full of people. Bound up as she was, it was not long before her pluck and spirit had her out of bed and walking round unaided—plaster and all.

ONE Friday night I greeted her father as he was on his way to visit her. The same evening the father was not feeling well, but refused to go to hospital. Saturday he was carried there by his friends. Saturday night he died of cholera. As the funeral passed this house Raccha was carried over to see her father for the last time. I cannot describe what passed as the grief-stricken widow of a few hours and the little bewildered girl met at the side of the body. As the funeral continued on its way, we brought the mother and daughter here to cry it out together. It was tender, after a few minutes, to hear Raccha telling her mother not to cry as they and the father would meet some time under better conditions. At this time her brother and sister were at home suffering from typhoid fever. An older boy was not able to go to school—his fees were months overdue; and the father left a debt behind. The poor mother nearly lost her faith. To-day Raccha walked to her own home, and she cheerfully told me she wants to be a nurse. Pray that God may bless her in that.

Fellowship in Prayer

(Based on the Prayer Calendar)

September 5–11.—MIDDLE CONGO REGION. In this region are the stations of Tshumbiri, Lukolela and Ntondo, in all of which church and evangelistic work is done. At Ntondo there is also a hospital. In Lukolela recently the population has increased owing to the prosperity of the plantations, with a subsequent increase in attendances at church and school. The coming and going of workers on the plantations provides a good opportunity for evangelism. In Ntondo hospital there have been many conversions among the patients owing to the zeal of the hospital evangelist.

September 12–18.—UPOTO-PIMU AREA. This is an important centre with about 180 outposts. All branches of mission work continue: evangelistic, pastoral, medical, leper work, the training of teacher-evangelists and nurses. At Pimu there is a new church building seating 400, with an African pastor in charge.

September 19–25.—LINGUNGU. This station replaces those of Yalemba and Ligasa. The school, housed in temporary buildings, maintains a high standard of work. Evangelistic, pastoral, educational and medical work is being developed and contact made with many who have hitherto been unreached by Christian missions.

ECOLE GRENFELL, YALEMBA.—Remember this important training school for the Upper River stations, and the past students now serving the churches.

September 26–October 2.—THE LUSHAI HILLS. In this district on the borders of Assam the gospel has spread with remarkable rapidity. There is now a strong virile church sending out its own missionaries to Tipperah and Chakma tribes near by. Our missionaries here continue their evangelistic, pastoral, educational and medical work.

OUR BIRTHDAY.—On 2nd October let us give thanks to God for the work accomplished by His grace and in His name.

Cover Picture: India—Children of the rich greet children of the poor

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Missionary Herald

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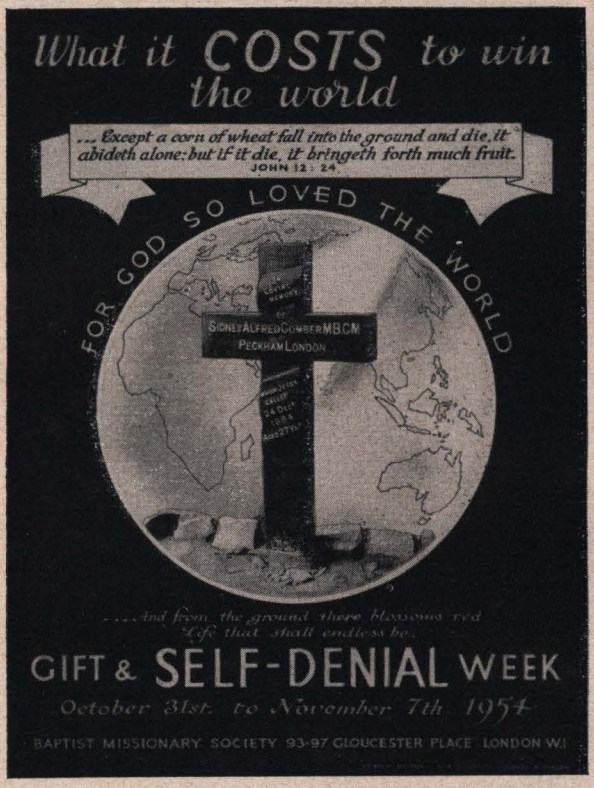
OF THE BAPTIST MISSIONARY SOCIETY

What it Costs

THE picture on the cover of the envelope for Gift and Self-Denial Week this year is of the grave of Sidney Comber, at Wathen, in Congo. Those responsible for the design chose this picture in order to remind us of the great sacrifices made by the pioneers in Africa and of the great cost involved in the task of redeeming the world. The picture may not appeal to all. It may be said that there should be somewhere some symbol of the churches which have grown and developed in the Congo region in consequence of the sacrifices made. One has to see with the mind's eye beyond Sidney Comber's grave the firmly established work of the Church in Wathen with its schools and dispensary, and beyond Wathen to the other stations over the great length of the River. But the idea behind the design puts giving and self-denial in its proper context.


What it COSTS to win the world
... Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
JOHN 12: 24
FOR GOD SO LOVED THE WORLD
SIDNEY ALFRED COMBER MBCM
PECKHAM LONDON
... And from the ground there blossoms red
Life that shall endless be.
GIFT & SELF-DENIAL WEEK
October 31st. to November 7th 1954
BAPTIST MISSIONARY SOCIETY 93-97 GLOUCESTER PLACE LONDON W.1

Gift and Self-Denial Week Envelope

SIDNEY COMBER was only twenty-seven years of age when he was stricken with disease and died on Christmas Eve, 1884. He had been in Congo for little over a year. He had come from London after much study and training, a qualified doctor with the degrees M.B., Ch.M. Was his life thrown away? Some may have asked the question in 1884 for they could not then see the many Congo churches. He was not the only young man who died after a short period of service. Within a space of two years ten men and Thomas Comber's young wife died of disease. To volunteer for service in tropical Africa then was to offer one's life in the service of Christ.

MANY who receive the Self-Denial envelope or look at the poster will remember the story of that famous meeting in the Exeter Hall, in 1885, when Thomas Comber, recently returned from Africa, was the speaker. The audience knew of the death of a number of the pioneers; they knew, too, that he had recently buried his young wife in a grave at San Salvador. Should this enterprise in Africa continue? was the question being asked. Then Comber rose and began his speech with a quotation from the words of the Lord Jesus: "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." He used as an illustration the story of the Moravian Mission at Accra. "More than one hundred years ago, in the middle of the eighteenth century, eleven Moravian missionaries went forth to establish a mission at Accra. Ignorant of the conditions of life in the country, and with scant medical art, one by one they died and were all buried there. Fifty years ago a second effort was made, and nine brethren went forth; and again, one after another, they laid down their lives, only one out of the nine being spared. Duty, however, kept the church at work; they persevered, and now we find that Mission ranking as one of the finest in Africa."

WHEN we think of the cost of missionary work, we must never think in terms of money only. When we think of giving, we must never think in terms of money only. The spread of the Christian faith throughout the world has only been possible because men and women have yielded their whole lives in the service of Christ. Of course, we know that He calls His disciples to self-denial in the sense of ceasing from living for self and living entirely for Him. The modern idea

of self-denial as giving up some unnecessary thing in a good cause is a very pale reflection of real Christian self-denial.

The B.M.S. calls its supporters each year to observe the week linking October and November as Gift and Self-Denial Week. The call is not just one to increased giving in money in order that there might be a greater amount contributed to the funds. Rather is the call to examine oneself in order to see how far real self-denial is being practised in relation to the work of proclaiming the Gospel in other lands. So the week is more than a week of giving money in envelopes. It is a week of prayer. It is a week of study and education. In an increasing number of churches now each organization during the week thinks of the missionary task of the church, prays, and gives.

BECAUSE the week is being observed more seriously the amount contributed is increasing (last year it was £10,362 19s. 2d., a record amount). But, more important, interest in the work is growing, knowledge concerning it is increasing, and more prayer is being offered on its behalf.

The ground of our appeal in Gift and Self-Denial Week is not the sacrifices made by the pioneers in Africa. They were but servants of our Lord obeying implicitly His bidding. The ground of our appeal is that we do this missionary work at Christ's command. We obey His command because of our love and loyalty to Him, Whose sovereignty we have freely accepted. We love Him because He first loved us. And He so loved us that He laid down His life for us.

The cross over the grave of Sidney Comber reminds us of *the* Cross erected on the hill of Calvary, and of the Saviour Who suffered there, and of all we owe to Him Who is not only our dying Saviour but also our risen Lord and King and Friend.

Helping the Children to Share

By THEO. VALENTINE

THE aim and purpose of the Stamp Collecting Cards which are issued every year by the Young People's Department is to interest and educate our children and young people in the work and witness of the Society, and to help them to see their responsibility and share in the work. There is little doubt that the cards have succeeded in their purpose with very many young people. The new card for 1954/55 is entitled " The Gospel in India-Pakistan. The work and witness of the Baptist Missionary Society from 1793 ", and has a wonderful story to relate. These cards contain 52 separate sections which, when fixed together, show the great historical events of our work in India and also the main departments of work. With the completed card the child will quickly see the kind of things the B.M.S. has been and is doing to extend the Kingdom of God, and will be eager to help.

THERE is a picture of William Carey, the great pioneer of the modern missionary movement, by whose persistent efforts our own B.M.S. was formed. There is also the map of India-Pakistan. The first picture shows Carey and Thomas landing on the banks of the River Hooghly, near Calcutta, another shows the baptism of the first convert, Krishna Pal, and another the first baptism in the Kond Hills on Easter Sunday, 1914. We see the work among the outcastes in West Orissa and another scene depicts Savidge and Lorrain being welcomed by the head-hunters in Lushai. The last picture of all shows an open-air meeting being conducted in recent times at the gates of the Carey Church, Calcutta.

The Educational work of the Society is not overlooked. There is a picture of Serampore College to remind us of the emphasis the Society has always placed on this side of the work.

The W.M.A. can rightly claim that the real beginning of their work was as far back as 1854, when the first entry was made by Mrs. Sale into a Bengali Zenana—this too, is shown on this year's card.

The central picture of all is that of Bhiwani Hospital to record the beginning of organized Medical work with the sending of Dr. Farrer to North India in 1891.

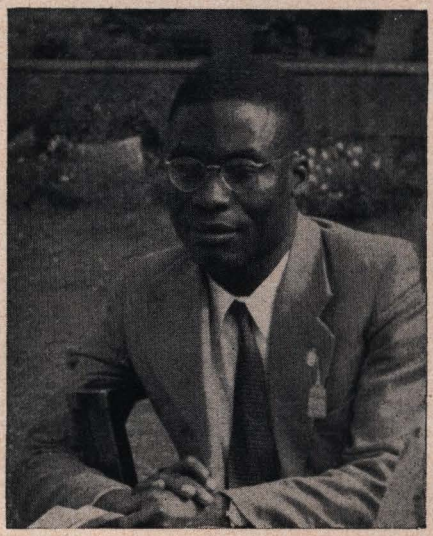
THE Translation work of the Society has often been overlooked, but its importance cannot be over-stressed. There is a picture which shows the newly-translated Bengali New Testament being laid on the Communion Table of Serampore Mission Church, on March 3rd, 1801. There is another showing the Baptist Mission Press in Calcutta which to-day is playing an outstanding part in the evangelization of South-East Asia.

There are other scenes and many more could be added, but there are enough to make the young people proud of their own Society and all its servants down the years.

Emile A. Disengomoka—The First "Régent Congolais"

By ARNOLD E. SEWELL

ON Friday, 9th July, the students of the Ecole Normale de l'Etat at Nivelles, in Belgium, having completed a three-year course of study, received their diplomas and thus are qualified to teach in the normal schools of Belgium. It was, then, a "Speech Day", which is always a great occasion; but this gathering was especially memorable in that one of the students, Emile A. Disengomoka of the B.M.S. Gombe Lutete in the Lower Congo, was the first African from Belgian Congo ever to gain this coveted diploma.



Emile A. Disengomoka

At 10.30 a.m. we gathered at the College. Behind the long table sat the College Chairman and Principal and distinguished visitors. Monsieur Hinnisdaels, Inspecteur Général, represented the Minister for Education, and Monsieur Van Hove, Inspecteur Royal, represented the Colonial Minister. Monsieur Tordeur, District Commissioner and Mayor of Léopoldville, was present, as was also Monsieur Benoit, Mayor of Nivelles, and I represented the Protestant Missions in Congo. On either side of the room sat the Faculty and staff, and the students took their places facing the table.

AFTER some words of introduction, the Chairman presented the diplomas, and then, addressing the men, urged them to be faithful in their profession and to remember that the training of character was more important than imparting knowledge.

The Principal then spoke, addressing his remarks especially to Emile Disengomoka. He complimented him on having adapted himself to conditions strange and difficult for an African, and for having studied so well. Messrs. Hinnisdaels and Van Hove then presented books to Emile Disengomoka and congratulated him on his splendid achievement. The Mayor of Nivelles added his words of commendation, and on behalf of the inhabitants gave him a book, a token of the high esteem in which he is held in the town.

THE senior student then made an appropriate speech. When Emile Disengomoka rose to make his reply, he was greeted by loud and prolonged applause. He thanked all who had helped him to gain this diploma and expressed his appreciation of the gifts received, the instruction given and the friendship that had been accorded to him. He spoke of his indebtedness to the B.M.S., for it was at Gombe Lutete that he received his early education and it was due to the Society that he had been able to pursue this course at Nivelles. Finally, he said, he wished to make a small presentation to the Staff. He himself did not smoke, but he realized that the tutors did and so he gave an ash-tray for use in the Senior Common Room. After photographs had been taken, he was the guest of honour at a luncheon held in the College.

Emile Disengomoka is awaiting the arrival of his wife, and together they will spend a few months in Belgium and England before returning to the Congo. It is an honour that the first African from Belgian Congo to become a *Régent* should be a Protestant (and from our own mission) and we congratulate him most warmly.

As he returns to Congo, he will especially need our prayers. He has had a great experience and will now hold a position of authority and responsibility. May he ever be guided aright, that he may lead his people and chiefly to a deeper understanding and experience of Christ, His Master.

Cover Picture: Coffee Harvest in Brazil

First Congo Woman to Fly to Europe

By MARGARET K. CASEBOW

JULY 21st was a red-letter day which some of us in Léopoldville will always remember, for it was the day the first Congo woman ever to fly to Europe, took off in a large four-engine plane.

To those used to travelling, it may not sound much, but to Mrs. Elizabeth Disengomoka, wife of Mr. Emile A. Disengomoka, mother of six children, it was a tremendous venture of faith. Many of you will have met or at least have heard of Mr. Disengomoka, who has been studying in Belgium for the last three years. He has worked steadily and hard at his studies, and passed his final examinations with distinction, and with high praise from his professors. We heartily congratulate Mr. Disengomoka on his success and admire his steadfast persistence while alone and in a strange country, and now we rejoice that for a short time his wife has been able to rejoin him.

IF Disengo (as he is familiarly known to us) deserves our praise, no less does his faithful wife Elizabeth. Left behind alone in Congo with the care of their six children, Elizabeth has carried cheerfully and faithfully a very heavy burden. With none of the excitements and inspirations of the new life her husband has known, she has stayed at home bravely mothering and fathering the children, and now we are glad it is possible for her to enjoy this new and wonderful experience.

What we all, both black and white, most admire in Elizabeth is her courage. To live alone for three years with her children and then to leave them and all her friends and relatives, to travel by air for the first time quite alone, to go from the known to the unknown, to meet her husband whom she has not seen for so long, is a very big thing.

ONE has to know the Congo woman well to realize a little what it means for her to leave her children and her relatives even for so short a time to go so far away. Many of her own folk are amazed at her courage. One may think that she is a lucky woman to have the opportunity of such an experience, but there is another side to it for her.

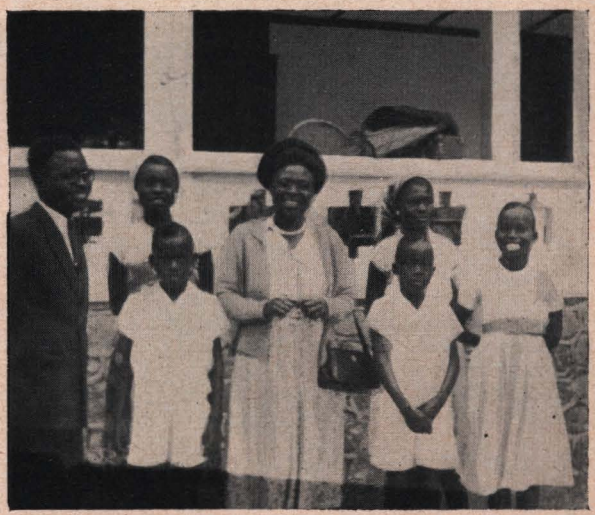
Mr. and Mrs. Disengomoka come from Wathen. Disengo's father, Pastor Masakidi, has been an honoured and loved leader of the Church for many years, and his elder brother, Pastor Nzakimwena, is our first ordained Minister on the lower Congo. He will be visiting England next year for the Baptist World Alliance meetings, and we hope many of you will meet him.

Both Disengo and Elizabeth were educated in our Wathen Boarding School, where Disengo taught and later Elizabeth became Matron of the girls' school. They also served for a period of four years at Thysville, where Disengo was in charge of the school of over 700 children.

FOR the last six months Elizabeth has been living here at Léopoldville and has been connected with our Dendale Church.

To show their love and appreciation of Mr. and Mrs. Disengomoka, the three churches here collected money together for a farewell gift, which was presented to Elizabeth by two of the Pastors and the church secretary at Dendale. (Pastor Nkomi, the Dendale Pastor, being away on holiday, his place was taken by Mr. Abdoulaidiop, the secretary, a faithful leader of the church for many years.)

That little scene will long be remembered by those privileged to be present. It took place in



Mme. Elizabeth Disengomoka with her brother and her children

the dining-room of our home. Elizabeth's uncle had come up from Thysville to say good-bye, and was sitting talking with her when the three representatives of the churches arrived. After a chat and a cup of tea together we were joined by some of the white staff on the station at the time. Mr. Diop rose and made a little speech telling Elizabeth of their love and esteem for her and her husband and of their admiration for her courage. They said they were frankly amazed that she was brave enough to go so far away and all alone. They assured her of their loving thought and prayers for her safe arrival, and then after sending greetings to her husband, retired missionaries and all Christian friends in the churches in England, they presented their gifts, a wrist-watch, two travelling cases, a handbag, and a wallet for her husband. Elizabeth was very touched and replied simply, saying how much she thanked them all from her heart and would carry their love and greetings to her husband and friends in Europe. Then our Lingala Pastor Mpeti offered a very fervent prayer for God's blessing and protection for all her family, and Pastor Kumwisi committed her to God in a final prayer in Kikongo, her mother tongue. Then her uncle rose. He had been very moved by the spontaneous love of the Léopoldville churches, and thanked them all in the name of the family.

JUST before Elizabeth set out for the airfield, all the staff, together with the children and the brother who is caring for them during their mother's absence, and a friend or two, met on the veranda of the B.M.S. Secretariat house, where, after a cup of coffee and a bite, my husband commended Elizabeth and all her dear ones to the care of our Heavenly Father. Elizabeth then rose and thanked us heartily for the love and friendship she had found in all our homes, and said that she was as a letter carrying our love and greetings to her husband and all friends she hoped to meet both in Belgium and England.

At the airfield a large representative gathering of church members of different tribes had met. M. Hofmann, representative of the Mayor of Léopoldville, and his wife were also there to bid her good-bye. We felt proud of our Protestant gathering. There was no show of emotion at all, just a deep feeling of real love and concern for her and amazement at her courage. They could not keep quiet about that. A Congo woman with very little knowledge of French and no knowledge of any other European language at all, with no friend to support her who knew her own tongue, and going alone into the unknown. It was just amazing to them.

WE had all felt anxious about her travelling alone with so scant a knowledge of French, but God had provided a helper. While they were waiting for the names to be called to enter the plane, a Roman Catholic Nun, who had been told about Elizabeth, stepped forward and, laying her hand on Elizabeth's arm, said in Kikongo, in a very reassuring tone, *Elizabete se tukwenda kumosi*, " Elizabeth, we will go together." Her face lit up with joy, and most of us were near to tears as we realized what it meant to her to have such a companion on the journey.

ACKNOWLEDGMENTS

(To 20th August, 1954)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : L.M.C., East London Tabernacle, £1 4s. ; Anon, 10s. ; Anon., for East Asian Mission Work, £3 ; G.E.M., Sale of Jewellery, £29 ; A Reader of the *Baptist Times*, Leicester, £1 ; A.W.S., £1 ; M.E.D., £2 ; Anon., Fraserburgh, £1.

Medical Fund : The Extra Tenth for Leper Work, £4.

Deficit : Anon., £3 ; D.M., 5s. ; A Touch for the Deficit, 2s. 6d. ; Anon., £20 ; Anon, £5 ; Anon., Bedford, £3 ; Two Friends in Crowborough, £1.

Legacies

THE following legacies have been gratefully received in recent months :—

		£	s.	d.
June 30th.	Miss S. B. Stephens (£200 Translation)	400	0	0
July 2nd.	Miss Jessie Marian Goadby (Work in the Kond Hills)	50	0	0
5th.	Mrs. A. Knee	100	0	0
7th.	A. E. Minty (Medical) ..	10	3	0
8th.	Miss Constance Tucker ..	100	0	0
	Frederick Frank Batten ..	100	0	0
15th.	Mrs. E. Dupree	3,910	11	11
	Miss E. G. Chambers ..	300	0	0
17th.	Miss Matilda Ladd	191	14	8
20th.	Miss F. E. Dean	5	0	0
24th.	Mrs. L. A. Barraclough ..	100	0	0
26th.	Miss Florence E. Fores ..	36	9	9
27th.	Annie Eliza Parkes	2	0	0
30th.	Miss L. W. Gamble.. ..	50	0	0
Aug. 10th.	Mrs. F. M. Cusworth ..	174	1	0
11th.	Mrs. A. E. Chilvers (for Leper Work)	670	2	5
17th.	Miss A. E. Betts	20	0	0
18th.	Miss J. Anderson (Post-War Credit)	6	16	9

Adult Literacy in North India

By G. D. REYNOLDS

IT is all too easy for those who enjoy the benefits of literacy to ignore the fact that two-thirds of the world cannot read. They are shut off from so many pleasures, sources of knowledge and means of intercourse that are usually taken for granted.

In India over 80 per cent. are still illiterate. The peril of this situation has been brought home to those in authority by the fact that in recent times the establishment of a sovereign democratic republic has brought the suffrage to the greatest number of citizens of any country in the world. Every adult, male and female, has the vote. The illiterate masses are hardly equal to the responsibility of deciding for themselves the merits of different parties and candidates, and they can very easily fall prey to exploiting demagogues.

The government is naturally concerned to remove this dangerous weakness and stigma, and great efforts are being made to liquidate illiteracy.

ALTHOUGH the percentage of literacy among Christians is somewhat higher than the all-over figure for the country the church cannot afford to be in the least complacent. Not far short of four-fifths of the Christians are illiterate. A Church set in the midst of a polytheistic environment, with strong undercurrents of suspicion and even direct opposition to a faith which is made out to be anti-national cannot be a strong church, if it can survive at all, unless the members have effective access to the Bible. The need for promoting literacy in the church is paramount.

How can this need be met? It must first be felt by the illiterates themselves. The political situation is in itself a stimulus. It is not always necessary for the literacy promoter now to think up specious arguments in favour of learning to read, although it is sometimes salutary to remind the villager that when he can read he will not be liable to fall into the clutches of the rapacious money-lender. The village Christian, moreover, if he enters into the experience of worship will sooner or later want to take a fuller and more intelligent part in the Sunday service by reading the hymns and following the Bible passage.

THE problem still remains as to the methods to be used and the material to set before the would-be learner. Here Dr. Laubach is God's gift to the illiterate world. He has been directly instrumental in providing literature for upwards of 200 different languages and at present is spending some months each year in India, where the government has been glad to avail themselves of his expert advice and guidance. Picture charts now help the learner to recognize the letters. In the first lesson, with the aid of the chart-primer, the adult who has never seen a book before can read a number of small sentences within half-an-hour.

The methods now used are absorbingly interesting, and in easy stages and in attractive ways, instruction is given along the lines of the reader's interests. Elementary booklets have been prepared by teams of experts, doctors, agriculturists, economists and others being called in to help. The writer vividly remembers helping one such team at a camp with Dr. Laubach. Dr. Rutherford of the B.M.S. was the medical expert. We worked enthusiastically on the chapter on itch, and before we were through we were feeling distinctly " scratchy " ourselves.

IN different parts of the country institutes are organized, some for the purpose of producing suitable literature and some for instruction in method. Needless to say, there is a vast difference between the methods used for teaching children and those for adults. The great need to-day is for teachers of the right type.

In North India we have for some time been

A village teachers' institute in Baraut. (Rev. R. L. Morgan is in the back row and in the front row are Rev. G. D. Reynolds, Miss Tuff and Miss Hallett)

endeavouring to awaken the church to the challenge of adult literacy. Special institutes have been held in and around Delhi, to which village teachers, evangelists and pastors have been invited. Usually literacy work finds a place in the programmes for our workers' summer schools and village institutes. In the Language School at Landour, advantage has been taken of the opportunity to enlist the interest of new missionaries in this work, and many of the students have actively participated in an effort to teach the illiterates on the hillside. A hill servant proudly carrying his primer (the first book he had ever possessed) said to the writer, as we walked together on the hill road, that he had been like a blind man, but now that he was learning to read it seemed to him that he had received his sight. He had entered into a new world.

AT the present time many of our village teachers are devoting themselves to this service in addition to their daily work in the little primary schools. The missionary recently visited Dhikana, a village four miles from Baraut, to take the Sunday evening service. The mud-walled veranda schoolroom was filled for worship, following which the congregation remained seated on the floor. A number of primers and crude slates appeared and one and another of those who could read proceeded to teach the non-readers, guided from time to time by the master sahib and the missionary. Many of the learners were being prepared for baptism.

Early this year a campaign was conducted in Hathin in the Palwal area. There was a threefold object in the campaign : to pray and study the Bible with a group of workers ; to get literacy work off to a vigorous start ; to proclaim the Gospel in and around Hathin. Visits were made during the day to the homes and to little groups in the village—both men and women—and in the evening when the day's work was over a pressure lamp was taken to a strategic spot and a dozen or so little groups started up on the chart-primers. The effect was rather deafening, but the enthusiasm was immense. After half-an-hour attention was focused on the band of workers and a service began. After we had sung one of the women missionaries addressed the gathering in which there was a goodish female element, and brief messages were given by the Indian and English padres.

In these and other ways the challenge is being taken up. We have two specific aims in the literacy work. First, we are working towards a Bible-reading church, secondly, we seek to help the Church to render service to their non-Christian neighbours. Teaching others to read is a new type of pre-evangelism. When this work is done in a spirit of selfless service a new and effective way is opened for the Gospel, for it leads directly to the reading of the Scriptures.

Prize-Giving in Hongkong

By H. W. SPILLETT

THE Prize-giving Ceremony for the Competition organized by the Council on Christian Literature for Overseas Chinese was held on 3rd June, at the Church Guest House, Hongkong. Present were the Chairman of the Council, Dr. E. E. Walline ; the Bishop of Hongkong, Rt. Rev. R. O. Hall ; the Officers of the Council ; the prize-winners and their friends.

Council officers, prize-winners and friends

Following tea the Chairman explained how that the Council on its inception had, as a first task, the duty of making available once more to Overseas Chinese Christians, the great Christian books of which there was so serious a lack at that time. This involved the production of a large number of reprints of which many had now been sold to fill the gaps on the library shelves. As soon as this urgent need had been met the Council turned its attention to

new titles, and original writers. To help find these writers the MSS. Competition was held. The Council had been gratified by the good response from the churches in answer to this call for new writers.

THE Rev. H. W. Spillett, General Secretary, stated that of the twenty-four MSS. submitted, no fewer than five had been found of high standard and worthy of publication. He pointed out that no entries had been received for—

Class II. A Monograph on the Nature of the Church.
Class Va. Stories for Children aged 7–11 years.
Class VI. Plays on
(i) Loyalty to Jesus Christ.
(ii) The World Church.

He regretted that the announcement of the results had been so long delayed, but the task of judging had been no light one.

DR. WALLINE then introduced the prize-winners and presented the prizes.

MR. CHUNG CHUN FU.—First prize winner in Class I (a monograph on a theological subject) is a third year student in the Christian and Missionary Alliance Bible Institute, Rennie's Mill Camp, New Territories, Kowloon, Hongkong.

MR. CHAN SUET YEE.—First prize winner in Class Vb (Children's Stories : age group 12–16 years) is also at the Christian and Missionary Alliance Bible Institute and in the same year.

MR. JOHN HO.—First prize winner in Class III (Monograph on Christianity and Contemporary Problems) is in his first year at Chung Chi College and is a member of St. Paul's Church, Glenealy, Hongkong.

Four of the prize-winners

MR. CHO SUN MING.—Prize winner in Class IV (" Why I am a Christian ") is an evangelist of the Church of Christ in China, in charge of the Church at Cheung Chau (Island off Hongkong).

MR. DAVID HO.—Winner of Special Prize in Class Vb, is a student at Chung Tai Bible Seminary, Taichung, now doing practical work in the Wan Li Church, Hsin Chu Presbytery, Taiwan. He was unable to be present to receive his prize.

The Bishop of Hongkong pronounced the Benediction to bring to a close a very happy occasion. As the Chairman had remarked, it had historic significance for the C.C.L.O.C. and might prove to be of wider importance yet in the context of the Christian Church among the Overseas Chinese.

Berhampur Hospital

By ISOBEL THOMSON

THE Mission Hospital here is one for women and children, and its work is well established. Many people have toiled, performing herculean tasks in the fifty years of its existence to bring it to the standard it now enjoys. The present teaching and administrative staff consisting of two Indian and two European doctors, one Indian and three European sisters, has an arduous task keeping it at its tip-top level. The hospital has training facilities for both general nursing and the practice of midwifery. The teaching programme is shared by Indian and European, medical and nursing staff. Our Medical Superintendent, Dr. Oomen, is a grand woman from the South of India. Dr. Oomen has taken over the superintendency now that Dr. M. Rigden Green has left for furlough.

According to Western standards, the hospital is not large. It has four wards, surgical, medical and two maternity, containing one hundred and twenty-four beds and cots. The main building has been wisely planned so that people entering it

feel it to be a friendly place. Like their own homes, it is built with a central courtyard and surrounding veranda. The wards lead off from this as do the rooms in an ordinary Indian house. In the mornings, when for them it is still chilly, the patients who are well enough come out into the open courtyard and enjoy the warmth of the early sun. The air rings with chattering voices. Beyond the wards, theatre and labour rooms there are the out-patients department, venereal diseases and ante-natal clinics, pathological laboratory and dispensary.

Bible-women at Berhampur Hospital

ALL staff, medical and nursing, Indian and European, are responsible for and do take full share in the giving of Christian teaching, but there are three other qualified women who give their full-time service to the preaching of the Word : an evangelist and two bible-women. By bullock-cart, they visit the town and near-by villages every day and twice a week go further afield in the hospital car-cum-ambulance. Besides this, they give daily teaching in the wards and clinics.

For the nurses, the teaching staff have a Bible study course which runs parallel with the whole of their four years nursing training : first year—The Life and Teaching of Jesus ; second year—Christian Faith and Practice ; third year—The Growth of the Church ; fourth year—Old Testament Teaching. Alongside this taking in, the nurses also learn to give out. They share in the conducting of early morning chapel prayers, which all the staff and students attend daily, and in the ward services for the patients which are held immediately afterwards.

YOU will judge from this that all our staff and student nurses are from the Christian community. Before any of them is employed, conditions of life and work on the hospital compound are fully explained to them. But lest you think that life is all solemn and serious and one-sided, let me hasten to add that we do try to make the days as varied and interesting as possible for the students and staff alike. Occasionally we have a moonlight picnic or a dip in the sea at Gopalpur, nine miles from here. You will know what a dip in the sea means to us out here if you can go back in imagination to the opinions current at the time when Western women first wore bathing costumes ! Last week we visited India's National Circus, which stopped here on its way further south.

Also living on this compound are the Rev. and Mrs. R. Lewis, the district missionaries of the Ganjam Union. Besides doing many and varied tasks they go round with our Pastor to the churches in the outlying districts giving teaching and encouragement, and practical help where needed. Sometimes the pastors and laymen come together in Berhampur for a short intensive refresher course. One such course was recently held when the Rev. Jugal Mohanty, whom I have mentioned before as one of the lecturers at the Theological College, Cuttack, led the school. Lectures, a sermon class, periods on story-telling and on the uses of the flannelgraph were all included in the curriculum. A time like this seems to meet the need of men who live far away from the fellowship of like minds and the ready access to books. The work of this Union Church and Hospital, like all the work undertaken by the Baptist Church in Orissa, is under the jurisdiction of the Utkal Christian Church Central Council—(Utkal means Orissa).

New Books

Tell Freedom :

By Peter Abrahams

Faber & Faber Limited. 12s. 6d.

THE author, now a novelist with an established reputation, here tells the story of his childhood and youth. His father was an Ethiopian and his mother a member of the Cape Coloured community. He was brought up in the slums of Johannesburg among the " coloured " people there. The story is told with imagination and emotion and great skill. It helps one to understand the feelings of members of the " coloured " community in South Africa toward both the pure Africans and the Europeans, and the effects of the colour-bar upon them.

The New Testament in Kui

By BRUCE HENRY

THE recent publication of the Kui New Testament is an important event in the Kond Hills. Hitherto the only Scriptures available in Kui were the four Gospels, Acts, Romans, I & II Corinthians ; and several of these were in need of revision. Christian workers, in particular, experienced great inconvenience through not having the whole New Testament in Kui ; and Kui-speaking congregations had long been obliged to listen to, and try to understand, the reading of the Scriptures in Oriya or else make do with the limited literature referred to above.

It would require one with much longer experience than mine to do justice to the history of this Kui translation. Many names might be mentioned, but special reference should perhaps be made to Oliver Millman, who did an especially great piece of work in the early stages of the translation, particularly concerning the Gospels. Then, in later years, the work was completed largely through the splendid persistence and labour of Mrs. E. M. Evans and her pundits. It is undoubtedly due to her devotion and enthusiasm that the Kui New Testament is at last in the hands of the people.

THE Kui language has serious limitations in vocabulary and concept, largely because it is the language of a primitive and geographically circumscribed race, and has no innate literature or script. Nowadays the Oriya script is used for Kui. The grammar is somewhat complex, and, though Kui is at home and has an abundant vocabulary in the realm of Nature and the tangible world of the Kond, it is unsuited to deep religious thought or abstract ideas. For this reason, translation of religious thought into Kui has always been a problem. Such a passage, for instance, as Colossians 1, vv. 15 to 20—full of grand theology—must have given the Kui translators considerable difficulty. As a matter of interest, let me submit, from the Kui New Testament, a literal retranslation into English of the first four verses of the Epistle to the Hebrews :

" The God Who long ago, by various means and methods had spoken to our ancient fathers through the men who knew the future (i.e. prophets) has spoken to us in these last times by His Son. He has installed that Son as Master of all things because all those things were made by Him. That Son is indeed the light of God's glory and the reflection of God being shown to us. He effects all things by His mighty word ; and, having prepared the path for the cleansing of our sin, He has sat down on the right side of the lofty God Who is over all things. He is greater than the ' men on high ' (i.e. angels) to the extent that He has received a Name greater than theirs."

As in other primitive languages, such words as *God*, *holy*, *grace*, and *faith* have had to be given a Christian meaning by years of use before they could be standardized in the New Testament.

SO, despite difficulties, the problem of translation has been determinedly faced and wrestled with ; and the result is a Book which any Kui-speaking person can understand, and which speaks unequivocally of the things of God.

Whilst indigenous theological study could more advantageously be done in the Oriya language, because of its width of expression and ample vocabulary, and because the whole Bible is available in Oriya, it is a fact that Kui is the family language of the vast majority in this area. The Kui New Testament is, therefore, a necessity in the home, and in the Church and Sunday School ; it is also a valuable asset to evangelists, pastors and laymen in their ministry.

A church and its congregation in the Kond Hills

THANKS are due to the Bible Society of India, Pakistan and Ceylon, not only for having borne the cost of publication, but also for having fixed the sale price of *Puni Saja* (meaning " New Covenant ") at so reasonable a figure as one rupee eight annas per copy, thus putting the book well within the reach of all. I desire, on behalf of Christ's Church in the Kond Hills, to record our sincere gratitude to the Bible Society.

And so, with such a long-awaited Book in their hands, the Churches throughout this area were called to give special thanks to God on Sunday, April 4th. Suitable notes were circulated for the use of preachers on that occasion. At the particular service I attended, several elders spontaneously gave thanks to God, making special reference to the pioneers of the translation. Their feeling, and our own, can best be put in the words of Psalm 118, v. 23 : " This is the Lord's doing ; it is marvellous in our eyes ".

FROM FAR AND NEAR

The Soap of Love

DR. AND MRS. MICHAEL SPENCER write from Yakusu :

I expect you know that we have one full-time boy and two schoolboys to help us in their spare time. I should mention that the full-time boy attends classes in the afternoon, so that he is not really full time. They are a very happy crowd, and I hope they will stay with us a long time. We have evening prayers at nine o'clock, which we each take in turn. Some of their prayers are quite amusing. A few days ago one boy prayed that we might be washed with the water of righteousness and the soap of love. We thought it was rather good.

District Meetings in Orissa

MALCOLM BRAND reports from Balangir :

In March we held our Triennial Meetings of the representatives of the three District Unions which comprise our area. Once again we used the site chosen for the rallies as it is central. There, tents and straw leaf shelters were erected, and for four days we met to worship and to consider some of the questions relating to the witness of the Church to-day. Each day there were meetings for prayer and devotion and at least one session for discussion. The main objects considered were " The Extension of the Kingdom of God ", " Baptism ", " Christian Marriage ", and through these discussions we as a church faced up to some of the problems, weaknesses, and opportunities which are evident among us to-day. In gatherings such as these one is made aware of the developing sense of responsibility among our fellow Christians, and there were many occasions when one or another called the attention of us all to some practice or custom which was not as good as it might be, or to some more effective way of proclaiming the Christian Message in our District.

Life Is Never Dull !

DR. JAMES BURTON writes from Ntondo :

The building materials for the new school arrived three weeks ago, and what a game we had ! Being at the end of the short, dry season, the water was still low and the monthly boat was unable to pull into the beach. This meant that all the goods had to be carried manually or by canoe for a distance of about a hundred yards. The job of unloading five hundred bags of cement, reinforcing rods, tools and equipment, with twenty workmen, twenty lepers, village helpers and one hundred schoolboys, took one and a half days to complete. Of course, to crown all, a storm blew up in the middle which drove the boat and two barges on to the sands. Nothing would move it, and finally we had to call all the able-bodied men from five near-by villages to come to our aid. Thus with two hundred strong and with a great amount of noise, the men more or less lifted the boat bodily out of the water and set it afloat again ! Life is never dull at Ntondo !

The chapel at Balangir

Miracles at Yakusu

MISS MARY FAGG writes :

We have had several miraculous recoveries during these last few months, and we praise God that He has enabled us to be of help. Three were midwifery cases, and although two lost their babies, the third had twins. She was admitted eight hours after delivery, and I thought she was already dead, but such is the goodness of God, we were able to give her a blood transfusion. It was difficult to find donors who were willing to give who had blood compatible with the patient's. This took another four hours, and the suspense was terrible, for the thought of orphan twins was almost unbearable. However, eventually we got the transfusion going through a Heath Robinson contraption. The glass tubing was too narrow and we had to hang

the bottle to the ceiling for the blood to flow. Next morning she was fit enough for operative treatment, and by the evening well enough to be transferred to the ward. The babies are numbers 9 and 10 and are both uncles! This is a Christian family, and so everybody is very happy about them.

Fighting Superstition

MISS VIOLETTE MASON writes from Yakusu: Most of you have heard of our grim experience last year when a man died on the operating table and we had windows smashed, and violent threats of "a life for a life", and spears waved until two senior missionaries managed to calm the crowd, which appeared to be the man's entire tribe, and they noisily departed, to spend the night yelling and drumming and quarrelling in their own village a little way up river. The next morning we discovered that three of our own church members had gone with them and stayed the night, reasoning with them and trying to calm them. The courage and loyalty of those three seemed to us to be far more important than all their faults and failings, but it was an awful blow to discover some months later that one of them had been involved in witchcraft. He was tried, condemned and expelled from the station. His son had just been very ill in hospital and we could not diagnose the disease. After we had tried penicillin, streptomycine and a sulfa drug, we thought he had typhoid fever, though it wasn't a typical case, so we gave him terramycin, which had no effect at first, but after a few days he began to show signs of improvement. He recovered, and, after a long convalescence, we discharged him. At the time of the witchcraft palaver we found out that his father had accused another man of causing the disease by witchcraft and that he himself had resorted to witchcraft which he claimed had "cured" the child. I had seen him several times after the child's discharge from hospital, and I always asked how Tabo was. "Oh, he is very well, thanks to God!" I still believe he meant that, yet was powerless to resist the pull of superstition. I hope he will yet be given strength to overcome this temptation and return to the fellowship of the Church.

MISSIONARY RECORD

Arrivals

31st July, Miss P. M. Trounson, from Ntondo.
9th August, Mr. E. R. Hale, from Yalikina.

Departures

6th August, Miss M. J. Shields, for Bembe.
20th August, Miss E. Maltus Smith, fiancée of Rev. F. Wells, for Calcutta.
26th August, Miss M. E. Jennings, for Wathen.

Birth

8th July, at Oxford, to Rev. D. G. and Mrs. Winter, missionaries-designate, a son, John Mark.

Marriages

17th July, at Gateshead, Rev. Frederick Stainthorpe, to Miss Lilian Cragg, missionaries-designate for Congo.

23rd July, at Edinburgh, Rev. Roy David Robinson to Miss Sarah Euphemia Wallace, missionaries-designate for Congo.

Death

20th July, at Sutton-in-Craven, Miss M. Horsfall, Honorary Member of General Committee.

Fellowship in Prayer

Based on the Prayer Calendar

October 3–9.—CHINA: THE PROVINCE OF SHENSI.—It is still not possible to get direct news of the churches in China founded by our missionaries and their colleagues. Reports received in government propaganda literature and through American sources have to be treated with care. In some places churches appear to be flourishing, having the same liberties as those accorded in other Communist countries. In other places there seems to be a measure of persecution. The Church in China continues its work and witness. Young men are being trained for the Christian ministry. Your prayers this week are asked for all church members in the Shensi province and especially for those in rural areas.

October 10–16.—CHINA: THE PROVINCE OF SHANTUNG.—The churches in which we are particularly interested in this province are round the four main centres of Chowt'sun, Peichen, Tsinanfu and Tsingchowfu. Remember especially their pastors and evangelists and those of their members who have responsible positions in the community.

October 17–23.—CHINA: THE PROVINCE OF SHANSI.—In this province the churches which are our special concern are in the districts about Taiyuanfu, Sinchow, and Taichow. Pray for their members and especially for their pastors and teachers. Remember, too, those engaged in the important work of training the future leaders of the church and the students in training.

October 24–30.—CHINA: SPECIAL SUBJECTS.—All Christian work done among the millions of Chinese people living outside the mainland of China and especially the work of the Council on Christian Literature for Overseas Chinese at Hongkong, where our own Rev. H. W. Spillett is serving, and the Malayan Christian Council at Kuala Lumpur which Rev. James Sutton is serving in the distribution of Christian literature in the Chinese language.

Pray, too, this week for all former China missionaries now serving Christ in other lands, and particularly for Rev. A. C. and Mrs. Elder in Brazil, preparing for their pioneer work there.

One Sunday Morning

By LIONEL G. WEST, Lukolela

NEAR the great Congo River a company of worshippers had gathered in the calm and peace of a Sabbath morn to watch the baptism of Miriam, Andrew and Joseph.

One had seen many candidates for baptism stand where these three stood and, as usual, one again marvelled at the way in which God works through the Holy Spirit in the lives of these African people of all ages.

MIRIAM. Miriam's parents are church members and deacons. Her father is a workman on the cocoa plantations. Father and mother have brought up a large family and all the children have attended the mission school. Miriam is the eldest of the six children and has recently become the wife of our assistant nurse ; together they will seek to build a Christian home. The influence of Miriam's parents has helped her to arrive at this stage of her Christian experience this Sunday morning.

Joseph, Andrew and Miriam

ANDREW is a school boy. His mother died some years ago, but his father saw to it that Andrew attended school regularly, notwithstanding the long distance to and from the mission. At the close of a school session Andrew and his school friends sang a hymn ; its message touched his heart, and set him thinking about salvation which Jesus offers to sinners, freely and gladly. From that moment Andrew decided to learn more about this salvation, until to-day he is ready to follow his Master through the waters of baptism. So on this Sunday morning at Lukolela he witnesses before his school chums a "good confession of faith."

JOSEPH is much older than Andrew, and he has his wits about him. He must have, because he earns his livelihood as a hunter of small animals. Twenty-five years ago Joseph helped to build the brick church at Lukolela ; he also learned to read during that time. Through the years he has flitted from one job to another. In the forest one day a violent storm came on. Joseph took shelter under a tree, but the top of another tree crashed to the ground and Joseph was completely knocked out. Somehow he managed to crawl out from under the heavy branches and leaves and reach his house unhurt. "Surely this miraculous deliverance is God's affair," he remarked. Whereupon he went to the village evangelist and in true African fashion recounted his alarming experience. The evangelist told him that he should be grateful to God and show his gratitude by changing his heart and accepting Christ as his Saviour. Then Joseph remembered the days when he worked at the mission, the church which he helped to build for the God Who had delivered him, and the gospel messages preached. At long last the seed had pushed itself up between the weeds of indifference and worldliness and on this Baptismal Sunday the seed had brought forth its fruit.

Pray for Akambeli Miriam, Bile Andrew and Ofufu Joseph as they continue their pilgrimage.

Servants of God, Well Done

AT the beginning of this month we celebrate the 162nd birthday of the Society. During the many years of its life it has had many faithful servants at home, holding the rope, and abroad serving as missionaries. In the last few months it has lost by death three distinguished servants, all of whom came from Scotland.

Miss E. J. Lockhart

MISS ELLA J. LOCKHART, of Edinburgh, worked actively for the Society for over fifty years. She organized the East of Scotland Girls' Auxiliary and was elected its first President. She helped to start Mission Study Circles, organized two of the first Missionary Exhibitions in 1906, and was secretary of the Scottish Baptist Mission Study Council formed in 1914. From 1908 to 1911 she served in Calcutta as Financial Secretary of the Baptist Zenana Mission. In 1919 she became its Foreign Secretary, which office she filled with ability, endearing herself to the women missionaries with whom she kept in close touch. She served on the B.M.S. General Committee for several years, being made an Honorary Member of it. An able woman of fine Christian character, she demanded high standards of herself and expected them in others who worked with her. She is remembered with respect and affection by those who knew her.

Rev. James Watson

REV. JAMES WATSON came from Wishaw. For thirty-two years he served in China in the province of Shensi. Arriving there in 1905, he set himself to the task of mastering the Chinese language and became a pioneer preacher of the Gospel, being responsible for the founding of new churches in the district around Yenan. He built schools to educate Christian children and trained the members of his churches for self-government. During a severe famine, he made a hazardous journey to secure relief and was able to save thousands of people from starvation. From 1924 to 1937 he was Secretary of the Mission in Sian. He there proved himself to be a wise leader in critical times. He helped the developing Chinese Church to take over control and to frame its constitution. On his return home he was appointed B.M.S. representative in Scotland, in which capacity he served with zeal and efficiency until his retirement in 1943. His own great love for Christ and the work of His Kingdom was a source of inspiration to many of the churches in Scotland. Although in his native land, his heart was always, in a sense, in China, and his thoughts and prayers with the people there, to whom he had been so faithful a preacher, pastor, adviser and friend.

Mrs. M. Eleanor Taylor

OF the three, Mrs. M. E. Taylor was perhaps the best known, for to the last she took an active part in the deliberations of the Committees of the Society, and reached the climax of her service as one of its Secretaries. Eleanor Bowser, as she then was, began her career as a G.A. Secretary in Scotland and then in England. In 1917 she was appointed Home Secretary of the Women's Missionary Association. Ten years later she was transferred to the Foreign Department as Secretary with special responsibility for Women's Work overseas. This post she held for twenty years until the time of her marriage to Mr. H. L. Taylor, the Treasurer of the Society. She always gave careful attention to women candidates and their training, maintaining a personal relation with them throughout their careers as missionaries. In her they had a friend to whom they could turn for wise counsel. She gained first-hand knowledge of the South Asia field in two extensive tours, one in 1927 and the other in 1938. When the Society was reorganized in 1947 she was appointed Foreign Secretary with responsibility for the work in India, Pakistan and Ceylon. In all aspects of missionary co-operation she took a keen interest. She was present at the World Missionary Conference at Tambaram in 1938, and was a member of the Executive Committee of the International Missionary Council.

She was a woman of great gifts. She was shrewd, well-informed and courageous. In the last years of her life she cheerfully endured the pain of a crippling disease, and while her strength lasted went about taking an active interest in the work of the Kingdom.

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Missionary Herald

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OF THE BAPTIST MISSIONARY SOCIETY

Why Not a Book?

AS Christmas approaches, the perennial problem of Christmas presents arises. What shall we buy? Something useful? Of course, no one would dream of buying useless articles, but strictly useful gifts, gifts of objects which the receiver would in any event have to purchase, are not always popular. Young John may not be delighted with a box of handkerchiefs, nor may Mary be overjoyed to discover that Santa Claus has left her a new school tie. The Christmas gifts which give most pleasure are those in which there is an element of surprise, and those which, while useful, can be classed among the luxuries of life—useful, that is, but not really necessary.

HAVE you ever considered what splendid gifts books can be? There is now such a quantity of them available, attractively produced and infinitely varied in content. There is no real difficulty in discovering a book which will give joy and profit. There are books for all ages, all tastes, all standards of academic attainment. Care has to be exercised in the choice of them, for there are good books and bad books, books helpful and books harmful, books uplifting and inspiring, books degrading and depressing. The blurb on the dust-jacket is not always a safe guide, nor are the reviews in the press. It is well to know something about the reviewer; and often the name and reputation of the publisher is a guarantee of standard and quality.

ONE can never tell what will follow from the gift of a good book. Richard Baxter, the great puritan divine, was profoundly influenced by a devotional tract bought at the door of his Shropshire home when he was a lad. Philip Doddridge of Northampton owed much to his reading in his youth of Baxter's *The Saint's Everlasting Rest*. His own book, *The Rise and Progress of Religion in the Soul*, led many a reader nearer to God. This is now history; but history is being made all the time. Our attention is being drawn frequently to the need for Christian literature overseas. The Lutterworth Press, with the support of the missionary societies, is undertaking the publishing of a series of "World Christian Books." Each book in the series will be short, written in a simple style, and inexpensive. The author of each will be a well-known Christian scholar. The first five of the series are announced as: *The Christian's God*, by Bishop Stephen Neill; *Christian Giving*, by the late Bishop Azariah of Dornakal, South India; *Religion and Science*, by Canon Charles E. Raven; *Studying the Bible Today*, by the Rev. D. T. Niles, of Ceylon; and *The Christian as Citizen*, by Professor John C. Bennett. All of these will be obtainable at British bookshops at a price of two shillings each, though they are primarily intended for the "younger" churches overseas.

BOOKS are effective instruments for evangelism and Christian education on the mission field; and the demand for them is increasing. But they are also effective instruments for evangelism and Christian education at home. We can all share in the distribution of them as we purchase them and give them to our friends. We can all benefit from them as we read them ourselves.

The S.C.M. Religious Book Club renders a great service to Christians of all denominations in issuing good books so cheaply to its members. Some of its recent books, like *Job and His Friends*, by T. H. Robinson, and *The Saving Name*, by Hedley Hodkin, have been excellent. The gift of a year's subscription to this club would be a fine idea for Christmas. The cost is only 18s. (£1 including postage).

So many good books on the Bible and on theology have been published recently that it seems invidious to mention any in particular. But perhaps mention may be made of some recent volumes from our own Carey Kingsgate Press. *The Unity of the Bible*, by H. H. Rowley, is the largest book the Press has undertaken for some time. It has sold very well. This month will be published *Rivals of the Christian Faith* by L. H. Marshall, late Principal of Rawdon College. It is, in a sense, a companion volume to his book *The Challenge of New Testament Ethics*, which has so proved its worth. A book which deserves to be better known is Dr. L. G. Champion's *The Church of the New Testament*. Two biographies which reveal much of Baptist history in our own times are *Such Has Been My Life*, by H. L. Hemmens, and *James Henry Rushbrooke*, by E. A. Payne.

Then there are the missionary books. One which really ought to have a place in every Baptist home is *Congo Background*, by G. J. M. Pearce. Have you read it yet? Of older books mention may be made of *The Gospel in India*, by W. E. French, and *The Dawn Breaks*, by W. D. Grenfell. There are still copies of these available.

OUR own Press continues with its work of publishing and has a considerable programme before it. You can help and encourage

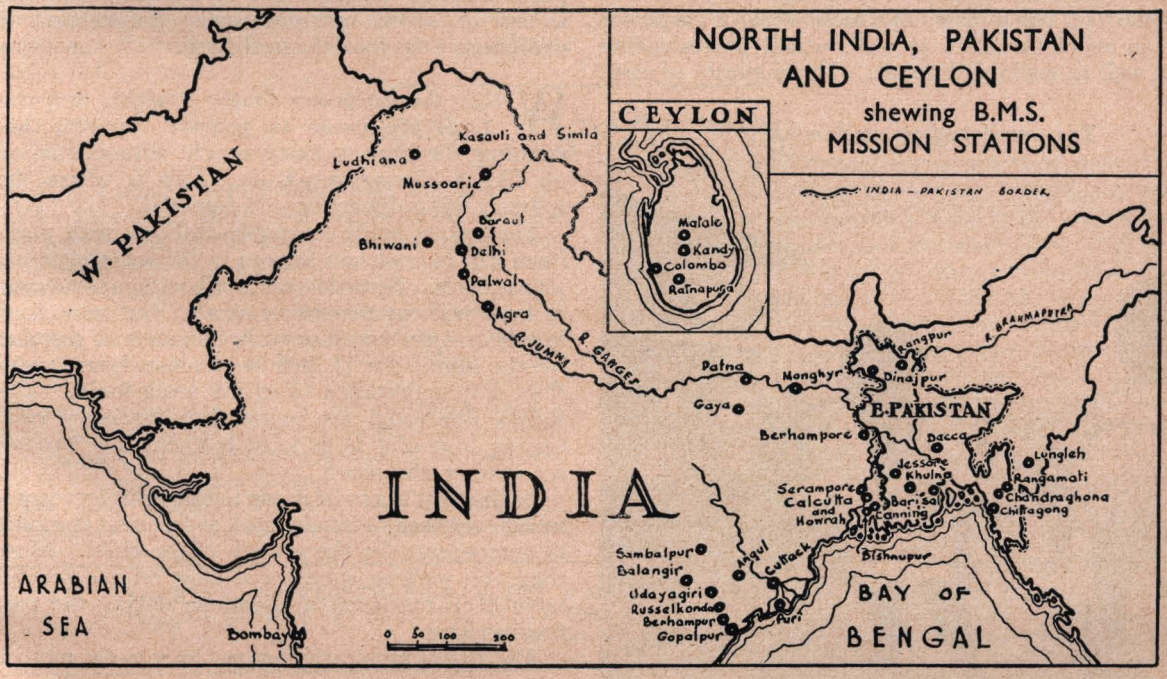
by your support in reading its books and making them known. Through its bookshop at 6, Southampton Row, and its agency, the V.E.D. Bookroom at the Mission House, 93, Gloucester Place, it serves the churches and their members by supplying books and all kinds of literature. When buying your books, make use of the Press. Any profits made assist the work of the B.M.S. and of the Baptist Union. But it is not primarily concerned with profits. It is an instrument in the hands of the Baptist churches for evangelism and education. By your support, help it to be more effective. Give books at Christmas—books bought from your own Press.

Mr. Middlebrook's Tour

THE General Home Secretary, Mr. Middlebrook, should be by now on his tour of the South Asia field. He was due to arrive at Colombo, Ceylon, on Wednesday, 27th October. His programme in Ceylon is a very full one. He is visiting all the centres of our work and meeting the missionaries and the leaders of the churches. On the Friday evening there was to be a public rally in the Cinnamon Gardens Church; on Sunday he was due to preach at that church in the morning and at the Tamil Church, Bagatelle Road, in the evening.

On Saturday, 6th November, he is due to fly to Madras. Before proceeding to Calcutta he will visit the Christian Medical College at Vellore, in which our own Society participates, our representative there being Dr. Gwenda Lewis. He will also spend several days visiting the headquarters and adjoining stations of the American Baptist Mission and the Canadian Baptist Mission, just north of Madras, and will see something of the strong Telugu Baptist Church built up as a result of the work of our sister Societies.

On 17th and 18th November he will be in Calcutta for the meeting of the United Committee. Afterwards he will visit Serampore, Bishnupur and Berhampore. Towards the end of the month he will go by way of Darjeeling to Barapani, near Shillong. Here is situated the Assam Christian College, where Mr. and Mrs. Stanley Mudd, who were unable to enter the Lushai Hills, are serving. Here, too, are a number of Lushai students. Mr. Madge, the newly-appointed India Secretary, will accompany Mr. Middlebrook on most of his tour through India and Pakistan. It is unfortunate that it has not been possible to secure permits for them to enter the Lushai Hills. In December they will be travelling up into the Chittagong Hill Tracts, visiting Chandraghona and Rangamati. But details of this part of the tour will be given next month.



The Lame Walk

REHABILITATION WORK AT I.M.E., KIMPESE

ANTERIOR poliomyelitis, or " infantile paralysis ", is widespread in Congo, and inevitably leaves a number of paralysed, and eventually deformed, children and grown-ups behind it. Two years ago there was a severe epidemic, and many children and babies were affected ; some died and some of those who recovered were left with paralysed limbs for which there is no hope of recovery.

Most of us are familiar with the grotesque deformities and disabilities that follow untreated paralysis after this disease ; they push themselves round the streets of Léopoldville and other cities in old boxes or baby carriages to beg. But few imagine the greater numbers that remain hidden in houses and huts, lying where there is little hope of ever getting up.

Certainly it was not expected that the tentative start, that was made at the *Institut Médical Evangélique* at Kimpese, to treat such children would bring to light so large a number afflicted. More than 160, mostly between the ages of six months and six years, have come for help in the four months since April 1st.

MOST of the children have paralysed legs, only two having affections of the arms ; many of those with legs affected also have weak or paralysed muscles of the back as well, which makes sitting as well as walking difficult. The majority of cases were the casualties of the recent Congo epidemic, but the youngest, aged six months, was from this year's " season " of poliomyelitis. Many had never walked at all, they were too young when the disease attacked them ; some had begun to crawl, a few were standing, and some toddling along when they became ill, and the majority have not been off their backs or from a sitting position since. Some manage to get about in various ingenious ways—on all fours like a dog, by hopping along on the one good leg, by crawling and dragging the legs along behind, by using a stick, others by holding the legs with the hands to prevent them collapsing.

Two small patients at Kimpese

The paralysis affects the limbs variously, and often the muscles on one side of the leg are more affected than those on the other ; the active muscles, then unopposed, start to produce the abnormal positions which lead to dislocations and the grotesque deformities with which we are familiar. In such cases treatment begins by correcting the crooked joints and limbs so that the leg can be straight enough to enable the patient to stand. Sometimes this can be done by plaster of Paris casts, but usually one or more operations are necessary to divide, shorten, lengthen or transplant affected muscles and ligaments. As many as six or seven operations may be needed to straighten a badly deformed limb.

WHEN the limbs are finally straight, preparations are made to provide support, thus enabling the limb to carry weight without folding up like a closing pen-knife. This is where the splint-making department is essential.

The splints made to enable children with paralysed legs to walk can be seen in the accompanying photograph. Some learn to walk without crutches, or even without the splints at all ; but most have to rely on splints with or without a stick or crutches for the remainder of their lives unless later operations are undertaken to stiffen weak joints. The splints illustrated are made from ordinary reinforcing iron and from local leather. The sandals are leather and wood.

Each splint has to be made to individual measurements, and has to be changed at frequent intervals to compensate for the growth of the child. More than 160 walking splints and close on 250 sandals have been produced at Kimpese during the past few months.

The results are gratifying, not least to the mother

of the child—and the child is not slow to show delight at being able to get around !

In every case so far it has been possible to enable the child to walk, though some severe cases have taken as long as four months before making the first few halting steps. Nevertheless, it is necessary to remind the mother that the child will never walk normally, and will always need help by splints or later operations.

Learning to walk again

BUT this is not the whole story—there are two groups of unfortunate patients whose treatment is long and who cannot hope to get around as they would like. First, the old-standing cases often show shrivelled and contracted legs that could not bear weight if they were made straight. Little can be done for them until artificial limbs are available, and that is not yet.

The second group include those whose paralysis includes the muscles of the back, so that they are unable to sit up or turn over without help. It is a sad state, because mentally and physically these young people are often extremely active. But orthopædics aims at getting even these on their feet—a real problem for the splint-maker and surgeon. Recent work on plastic materials holds out hope for effective and light-weight support to make up for lost muscle power.

The missions co-operating at I.M.E. are glad that this service is available to lame children and young people of Congo ; and the staff consider themselves privileged to be able to say so often: " In the name of Jesus of Nazareth, rise and walk. . . ." They pray that the lives so enabled to return to near-normal existence may be living examples of the work of One Who came to " make men whole."

NEW CONVERTS

MRS. LIONEL WEST writes from Lukolela : You would have been interested to meet the two women who, on the sunny April Sunday morning, confessed their faith in baptism. MANKETI was a comparatively young woman. A few years ago she was a boarder in the girls' school, and although she was with us a long time she did not become a Christian. School-days ended and she went back to her village. Later on she was married and in the years that followed she had much sorrow and sickness, and eventually when a baby was born in her home to gladden it, she realized that through the varied circumstances of life God was her Helper and Jesus her Saviour.

The other woman, NTOMELA, has an altogether different story. We knew her well for many years when she lived quite near to the Mission. She had a bad reputation and was frequently found in the cemetery—drunk. On many occasions she was assisted along the road through the Mission as she staggered from one side of the road to the other. Then she disappeared and we learned that she had gone to live in a village far away inland. Can you imagine our surprise when this grey-haired woman came to be baptized ? At the Communion Service when she was received into fellowship many hearts were stirred, and afterwards so many of our Christian women expressed their joy at seeing this triumph of the Gospel in the life of one whom, humanly speaking, we never expected to see seated around the Table of Our Lord.

The **B.M.S. PRAYER CALENDAR, 1955,** is now ready. Order your copy now from your Magazine Secretary, or direct from V.E.D. Bookroom, 93, Gloucester Place, London, W.1.
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Work Among Women in Thysville

By BERTHA FULBROOK

THYSVILLE has an African population of about fourteen thousand. Most of the people live in the African part of the town and the rest in permanent camps belonging to the railway company, the military and the police. Our main work is centred amongst those who live in the town as the others come and go according to their length of stay in Thysville.

The women are all so very different. As we visit, we can tell almost at once by their accent and various expressions, from which part of the Congo they come. The way in which they keep house, too, is a good indication of former background.

HOUSE to house visitation is very rewarding. We meet those who do not always come to church and those who have troubles which they carry to a witch-doctor in desperation. Often, our visits have saved a situation. There is a thriving women's meeting here, and from amongst these women I choose my companions for my visits around the houses. Recently I paid a call on a woman who for some time had not been coming to church or the women's meeting, yet she is an inquirer. I found out the reason, it was that her husband had taken her inquirer's card away from her because she had been smoking. He himself is not a Christian, but he said he felt it was not the right thing for an inquirer to do ! Another woman said that her husband had taken a second " wife " into the house and she felt that she ought not to come to class any more because of the shame. Then again another told me that the women laughed at her because she had once been a Catholic and although she has never gone back to the Catholics, she felt insulted. It is to such as these that we are able to bring Christ's message of peace and hope. We sometimes think that these women are very child-like but we know how easy it is for offences to come.

The chapel at Thysville

IN the weekly reading class one old grandmother has learned to read in about two years. Some take much longer. This woman now clasps her New Testament to her, and her hymnbook, with great pride. There is one other woman in the reading class, though, who will never learn to read but she never gives up hope either. Pointing to letters written on the blackboard, she will name them correctly, while two minutes later they are all different again.

One of my women, Nsinga, was such a very timid soul when I interviewed her for baptism. I told her that she must wait a little longer, she knew so little and could not even begin to read. Her heart, however, was noble, and eventually she was baptized and joined the Church. During one of our meetings I asked her to pray. She stood up but no words came ; then she sat down again overcome. Someone else prayed that day. Now, Nsinga has lost some of her shyness and is a real help. She has long ago been thrown over by her family, but she and her husband both trust in God. One of their children is named *Mbutankatu*, that is to say " No elder " yet he has, in Nsinga, a good mother, who I believe will lead him into the larger family circle of Christ.

ALTHOUGH the women find it convenient living in the town, an urban centre in some respects has its drawbacks for them. Many have no gardens so are at home all day ; their husbands earn enough to give them what they need and the outcome is that these women often find time for doubtful pleasures and quarrelling. In the town, too, there is a strong tendency to witch-craft, but it is more subtle than in the villages. Many of the women who come to the baby clinic here have charms hanging round their babies' necks and will get them cut and scarred upon the slightest pretext. They believe that these charms and the cutting of the

infants' bodies will protect them from illness or cure them if they are already ill. Babies who are undernourished sometimes receive milk from us. One baby did not seem to thrive. One day I had a suspicion that the bottle was being emptied too quickly, so I kept watch. Imagine my consternation when I saw the mother remove the teat from the bottle and drink the milk herself. No doubt she had become tired of trying to get the baby to take its food but thought she would please by returning an empty bottle.

One Monday morning at our Bible class, held for a few Christian women who can read, we had some testimonies. One woman said that her husband had twice spread tales about her that she was dead, but by her prayers she had won him back and prevented him from taking another "wife". She said, "I did not talk much, I was too sad and too weak at the time, but how I prayed."

SOME of the women are deacons in the Church and we are glad as we see them growing spiritually and able to make a contribution to the work. They are always ready to go out to a village with me, to visit in the hospital or to visit from house to house.

Sunday is becoming a real day of rest and refreshment of soul to many of them; and soul-winning amongst their neighbours—by prayer and quiet witness—is their great aim.

The attendance at the weekly women's fellowship is always higher once a month on tea and bun day! What a happy time that is too, when we have time for a friendly chat. We are learning to do things together, as is shown by the latest co-operative effort, that of saving little by little in order to buy mackintoshes. These will be very useful soon as the rains increase.

It is our prayer that God will continue to bless these our friends and use the Christians in the work of extending the Kingdom and draw the others into His great family.

How humbled we feel when we realize how much they look to us for support and teaching. Town life is a new experience for many of these African women, but we know that God will not fail them, nor us, if we look to Him.

Congo sisters

ACKNOWLEDGMENTS

(To 30th September, 1954)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : Anon., 10s. ; Anon., £5 ; Anon., £10 ; Sale of coins, 4s. ; A.U.S., £1 1s. 11d. ; Anon., £1 ; Mr. P. E. Hookway, £1 ; A Friend, for Mission work in India and Africa, £2.

Medical Fund : W.S.R., £7 0s. 6d. ; W.S.R., £7 2s. 6d., for leper work ; H., Anon., for work at Chandraghona Hospital, £2 ; Well-wisher, £1.

Deficit Fund : Anon., 10s ; E.L.H., 10s. ; Anon., £1.

Cover Picture: Crossing the Congo between Brazzaville and Léopoldville

In answer to Christ's call they

IT is a cause for great joy that year by year gifted young people in our churches are answering the call of God and volunteering for missionary service. Our Society in this respect is in a happier position than many others. There is, however, a real shortage of men with theological training, graduate women teachers and men and women doctors, while from each of our fields come appeals for more workers.

The B.M.S. has always accepted all those who have volunteered when it has been convinced that they have been called by God. In so doing it has acted in faith, believing that God Who has called will also provide through His people the funds to train them and maintain them on the field.

Those whose photographs appear on this page have recently left this country. They have all received training and have prepared themselves spiritually and mentally. Some will be doctors, some nurses, others teachers, others pastors ; all will be evangelists. Their studies are not over. They still have to learn the language of the people among whom they will work. They have to become adjusted to a new way of life in a new land. We who are partners with them in their work, and in whose name they go out, must support them with our prayers, and must match their sacrifices with our own that they may be worthily maintained and may have the equipment for effective service.

Rev. G. R. C. Allen, M.A., a member of the Goodmayes Church, Essex, after preparation at St. John's College, Cambridge, Regent's Park College, Oxford, and St. Andrew's College, has gone to Upoto-Pimu to undertake pastoral, evangelistic and educational work.

Rev. G. R. C. and Mrs. Allen (Upoto-Pimu)

Miss D. J. Blackmore (Bolobo)

Miss M. H. Tissington (North India)

Miss M. A. Thatcher (India)

Rev. R. C. Bennett (North India)

Rev. P. J. and Mrs. Manicom (Thysville)

Mrs. Frank Wells (Udayagiri)

Miss K. A. Cox (Lungleh, Lushai Hills)

e gone forth

Mrs. E. H. Wyatt (Kimpese)

Dr. E. H. Wyatt (Kimpese)

Mrs. G. Ellis (Yakusu)

Rev. G. Ellis (Yakusu)

Miss M. E. Hitchings (Ntondo)

Miss D. M. Tivey (Bolobo)

Dr. and Mrs. D. H. Wilson and Pamela Jean (Pimu)

Mrs. Allen is a member of the High Road Church, Ilford, and has been studying at Carey Hall.

Rev. R. C. Bennett, a member of the Welling Church, Kent, was trained for the ministry at Spurgeon's College. After a course at St. Andrew's College he has gone out to North India for pastoral and evangelistic work.

Miss D. J. Blackmore, S.R.N., S.C.M., of the Boscombe Church, Hants, after hospital training and a course at Carey Hall, has gone to Bolobo Hospital.

Miss K. A. Cox, S.R.N., S.C.M., of the Metropolitan Tabernacle, also a trained nurse who has been to Carey Hall, has gone to Lungleh in the Lushai Hills to assist Miss E. M. Maltby.

Rev. Geoffrey Ellis, M.A., is a member of the Pellon Church, Halifax. After training at Jesus College, Cambridge, Regent's Park College, Oxford, and St. Andrew's College, he has gone to Yakusu for evangelistic and educational work.

Mrs. Ellis, who is a qualified nurse, is a member of Fuller Church, Kettering.

Miss M. E. Hitchings, S.R.N., S.C.M., of the Holland Road Church, Hove, after hospital training and a course at Carey Hall, has gone to Ntondo Hospital.

Rev. P. J. Manicom, B.A., A.K.C., a member of the Oakwood Park Church, is a teacher. He received his training at King's College, London, and St. Andrew's College. He has gone to Thysville for educational and evangelistic work.

Mrs. Manicom is also a qualified teacher, the holder of a Froebel certificate, trained at Westhill College.

Mrs. Frank Wells, a member of the Christ Church and Upton Church, has joined her husband at Udayagiri. She had completed courses at Westhill and Carey Hall.

Miss M. A. Thatcher, a member of the Christchurch Road Church, Worthing, is the fiancée of Rev. D. H. Emmott, of Bishnupur. After a period at Carey Hall she has gone to Calcutta for language study prior to taking up evangelistic work.

Miss M. H. Tissington, of Wolverton, Bucks, has been at Carey Hall and had now gone out to North India for evangelistic work.

Miss D. M. Tivey, of the Melbourne Church, Derbyshire, has also completed a course at Carey Hall and has gone to Bolobo for educational and evangelistic work.

Dr. D. H. Wilson, M.B., Ch.B., D.T.M., of the York Road Church, Leeds, was a medical student at Rawdon College before going to St. Andrew's for special missionary preparation. He has gone to Pimu Hospital.

Mrs. D. H. Wilson, a member of the same church, is a qualified teacher, and has been to Carey Hall.

Dr. E. H. Wyatt, M.R.C.S., L.R.C.P., D.T.M., son of the late Dr. Harry Wyatt of Shansi, is a member of the Elmstead Lane Church, Chislehurst. After medical training at the London Hospital he was at St. Andrew's College. He had gone to the Protestant Medical Institute and Hospital at Kimpese (I.M.E.).

Mrs. Wyatt is a member of the East London Tabernacle. She is a State Registered Nurse and has completed a course at Carey Hall.

Disastrous Floods in Barisal District

By E. LESLIE WENGER

I HAVE in the past called this *beel* district "Waterland", for every year it is all under water except for the small island homesteads, built on artificial mounds. But this year it is "Water" without the land, for the homesteads themselves are covered. You will have read of the floods from the papers, in some parts with terrible and tragic effects. In our area we are more used to water, of course, but even so it has been pretty grim.

I returned from meetings in India on 11th August to find Santikutir nearly brimming over. According to my previous plans I went on to Mandra, where nearly all courtyards were submerged, but most houses had their floors still dry. What, however, gave greater anxiety was the rice. In most places it seemed to be holding its own with the rise in water. But in some places it looked thin, and in others it could be seen swaying vainly in the current, unable to reach the surface. How anxiously I inquired of folk: "If the water does not rise further, will the rice be able to survive and push up again to the top?" "Yes, it possibly might." "Last night the water rose, but only slightly. Perhaps the peak is reached." But no, the submerged rice shows a hairy kind of growth—this is a sure sign of death, like the whiskery growth on a dying goldfish in a home aquarium.

My feelings for the rice, on which the livelihood of nearly everybody depends, were almost those of human sympathy, watching its struggles, swaying submerged in the current in eleven feet or more of water. Garden vegetables were dead. Those marrow and cucumber plants that climb over house-roofs and on trees and in frames had withered—an odd sight amid so much water, but their roots were drowned. The one hope in these parts is the floating vegetable gardens which are so common.

BUT I was more anxious to get north to Kaligram, where, I heard, things were worse. On the way we stopped at an isolated village; here all floors were submerged; people lived on beds or improvised platforms. "The rice is ruined," they said. "It looks all right to me," I replied. "No, it has already begun to float." Here, then, was a new danger. When the water gets very deep, even if the rice keeps its head above the surface, the long stalk being very light has considerable buoyancy. Consequently there is a pull on the roots, and when the buoyancy gets too great the roots loosen and up it comes—to float and die. This pull is further aggravated if there is a wind which creates little waves which make jerky pulls on the plant.

Arriving by boat for worship at Chaksing

WE reached Kaligram. At first glance things did not seem so bad. All the courtyards were submerged, but a few floors were still dry.

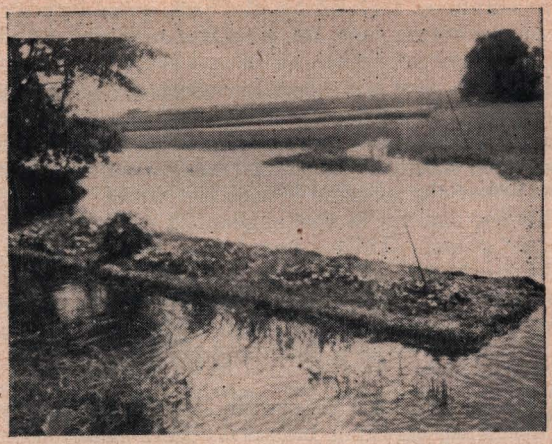
A day later we went two miles west to Chaksing. Still not too bad, I thought. Most of the rice was still holding its own in fourteen or more feet of water, though there were patches of open water as well. But that night there was a hurricane. The *Dipti Dut* shook in the gale. I was anxious, not for ourselves, for we were safely afloat, but for the flimsy houses. The mud that formed the plinths and held their posts was soft and crumbling away round the edges, so that it would not take much wind to blow them down. But the morning showed a new trouble. There was not far off a wall of water-hyacinth (the floating weed which is so prolific in Bengal) with its huge leaves standing nearly two feet above the water, and beyond it a stretch of plain water. The wind during the night had driven it towards us, drowning the rice on the way ; and there it stood like the traditional shoulder-to-shoulder battle array of soldiers.

I discussed with some local leaders what might be done, in my amateur way making suggestions. " Impossible." " If you did this then the other danger would follow." " You might if you could get enough bamboos—a thousand rupees! " And so on. How I wished that we had a practical agricultural missionary who had got to grips with local conditions and could see what might be done and could then get the people to work together. But there was nothing for it but to pray that God in His mercy would stop the wind, or even send it from the north; that is, a wind which would not prevent the current carrying the water hyacinth to the river line a few miles to the south, or which might even help the current to do this.

NOT only had the water-hyacinth ruined the rice, but the open water beyond, stretching clear several miles to the west, would soon be whipped into waves with the wind. The waves, of course, are nothing to what we know in the sea, but quite enough to damage these flimsy huts, and, coming through the house, to splash up under the platforms on which one is asleep.

Concerted effort to stop the advancing soldiery of water-hyacinth being impossible, those in the western homestead tried to use the hyacinth by piling it up to make a floating wall round their homesteads. I walked on one of these. The water was fifteen feet deep. The water-hyacinth piled up drew perhaps a foot or two of water and stood the same height above the water. Such " walls " and the " floating gardens " did create a kind of harbour of sheltered water round the flooded houses.

THE church at Chaksing was submerged. We decided to bring several boats together and



A floating garden

have an open-air service early, before the sun got too hot. Alas! there was no sun, it is true, but there was rain all the morning, and it showed no sign of abating. Finally we drew the *Dipti Dut* into a courtyard close to one house, hoping that the platform in this house and the *Dipti Dut* cabin would accommodate the people from this homestead in a small service—twenty-two men and boys besides myself in our seven-foot square cabin, and perhaps forty women and children in the house. As we began to sing the rain stopped; and then people began to arrive from the other homes. A long open boat was wedged a little between the *Dipti Dut* and the house and held over thirty people; others overflowed into dinghies and other parts of the *Dipti Dut*. In the end nearly 150 must have been there, surrounded by some thirty dinghies which had brought them, with me sitting at the *Dipti Dut* cabin window preaching in several directions at once. In the evening at Kaligram we were fortunately able to use the church building, where the water had reached only the steps. On our way back to Kaligram we now saw, where two days before there was still rice, only stretches of water-hyacinth and open water.

AT Amgram hardly any Christian has land; they live by fishing. But fish are less forthcoming. I suppose with all this water they have more room for manœuvre to escape the many nets, baskets, traps, spears and hooks. The houses have suffered badly. In one courtyard the eaves of all four small huts were touching the water; but people were still living in them on platforms. How they managed to get into them beats me! Sitting in the dinghy to talk and pray with them, I had to twist and duck my head even to see them. In one, with a wider opening, however, the water

was within an inch of the platform, even covering it in one corner, and the man had malaria. And it being new moon the water was still rising. But where can they go? Just by where the *Dipti Dut* is moored is a disused school building; here one family have rigged up a platform, and man, wife and four children live and cook in eight square feet above the water. Where else could they go? This *beel* country is a solid sheet of water for how many miles? Thirty, forty, even more perhaps, with no high ground. (Barisal town, forty miles to the south, is still dry according to my latest news, but Faridpur to the north—whence the water is coming—has been badly submerged.)

MANY expected that as an English missionary I would bring financial relief. They were disappointed. I had nothing to offer but the word of God, from such Psalms as 23, 46, 116 and others from the story of Noah, of Jesus coming to the disciples at night on the sea, and Paul's courage in the storm-tossed ship. And this was not in vain. The weeks I was at Kaligram and Chaksing were critical, and, I think, peak weeks (even though the water has still risen a bit). I was glad to be with them. Two things I heard nearly everywhere: "Just look at our condition." But when I asked whether there was anything special to pray for, very often I had the answer: "Yes, give thanks—God has kept us very well!" I do not think it was insincere.

The government has organized relief with some efficiency, and there are big promises. I had with me a little milk powder which I have from the Roman Catholics (from America). They let us have it for the transport charges. I have arranged for more to be sent at my expense. But the big need will develop later when the rice reserves are gone and there is no new harvest. If the government undertake help in rebuilding damaged houses and loans for next year's cultivation, there will yet be much unmet need.

An Adventure in Friendship

By STEPHEN HENDERSON SMITH (Pimu)

WILLIAM CAREY in his *Enquiry* urged that we "by all lawful means endeavour to cultivate a friendship with the people to whom we go, not thinking highly of ourselves, so as to despise the poor heathen." It is a charge which could be levelled against missionaries, especially in Africa, that we have accepted too freely separation from the people in the ordinary ways of everyday living. We have been prepared, for instance, to share in the fellowship of the Lord's Table, but not to share in a common meal. Many difficulties stand in the way of eating with Africans. Their food is frequently coarse and unhygienically prepared. The vast majority have no table or even chairs, but simply squat around the food-pots over the log fire. There is an acute embarrassment at the mere presence of a white man at their meal, let alone his sharing it with them.

HERE at Pimu a short time ago we had the great joy of being invited for the first time to supper with our African friends in their own home. One could say that the preparation for that meal had extended over eighteen months! First we needed to give them a decent brick house with corrugated iron roof, whitewashed walls and cement floor; then, by having the children in our schools and houses, to educate the parents so that they began to want to improve their standards of cleanliness and housecraft. Even when all this had been done and we rejoiced to visit their happy home, where one would notice the flowers on the table and on the window-sills, the comfortable chairs, the clean curtains and the swept floor, there still remained the hard task of persuading them that it was possible for them to share with us a common meal, without embarrassment to them or to us. "But you are different," they would say. "You wouldn't really eat with us?" "Of course we would," we said, "if we were asked." We wanted to accept their invitation first to avoid any sense of their being patronized. Eventually we were asked, on condition that the meal be cooked on our stove by our cook!

WHEN the time came my wife gently but firmly persuaded them that it would be just as good cooked in their pots on their stove, as they always did. We had a very happy evening. As he said grace our host thanked God that we were one at a common table through the grace of the Lord Jesus. Since then we have invited our friends to an evening meal with us. The next day was Sunday, and 308 of us partook together at the Lord's Table. The experience was a richer one than usual to many of us. God had brought about a deepening of fellowship through the working of His Spirit in our hearts.

FROM FAR AND NEAR

Steamers at Ryde

AT Ryde, Isle of Wight, last September, the Sunday School held a service of dedication for two models of the steamers S.S. *Peace* and S.S. *Goodwill*, which for many years took our missionaries up and down the Congo. These models are to be used to stimulate interest in and giving to the work of the Society. They will move along a graduated scale representing the distance from Ryde pier to the Congo according to the amount collected for and given by the children in the Sunday School. The models were constructed to the scale of 5 feet to 1 inch from original plans kindly lent by Messrs. J. I. Thorneycroft and Co., Ltd. who built the ships and from photographs from the B.M.S. library by Mr. Norman S. Smith.

The Rev. Walter Fancutt presided at the service. Addresses were given by Rev. George Metcalfe, Director of the Visual Education Department, and Sir John E. Thorneycroft. In his address, Sir John said that he well remembered the visits paid to his father by George Grenfell to discuss the building of S.S. *Peace*. This vessel had made maritime history in that she was the first vessel to be fitted with propellors protected by cylindrical casing.

A Land of Contrasts

REV. S. E. LESLIE LARWOOD writes from Kingston, Jamaica :

This is a land of contrasts. There is evidence of much wealth in some quarters and many of the houses and cars are luxurious. But there is also extreme poverty, and our hearts go out to thousands who live in appalling conditions. This economic problem is largely responsible for two great evils in Jamaica—universal stealing, and illegitimacy. To protect against the former every window of the houses is fitted with burglar bars. Prison sentences are very heavy. Illegitimacy is as high as eighty-six per cent. of the birthrate. There are a number of reasons for this that I cannot write about now, and we need to know the facts before we condemn. Legislation and social work will do little to solve these problems. Only one thing can, and that is the transforming power of Christ. The difference, even in facial expression, between believers and the unconverted is most marked, and these evils are seldom to be found among true followers of our Lord Jesus Christ. There is a real hunger for the Gospel, and it is not difficult to get outward response, but much wisdom and tact must be exercised in dealing with these folk, and the follow-up work is of great importance.

Chinese Books for " New Villages " in Malaya

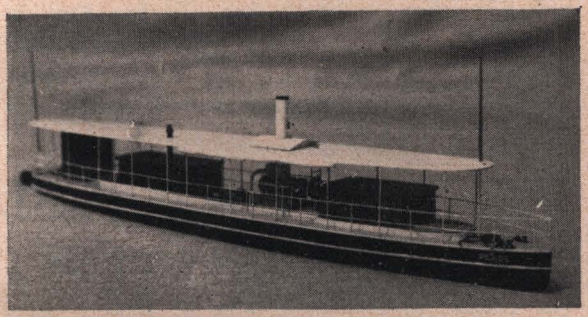
OVER half a million people, mainly Chinese, have been settled in more than five hundred New Villages in Malaya. This great enterprise, which was undertaken originally as a defence measure against Communist intimidation, has presented the Church with a great evangelistic opportunity.

The Church has not been slow to take advantage of the opportunity. Help in educational, medical and social work has been welcomed by the government and there has been freedom for evangelistic work. Plans have now been started for libraries in these villages. Following a recent tour by the Rev. J. Sutton, the Secretary of the Literature Commission of the Malayan Christian Council, the United Society for Christian Literature has promised books to the value of £50, mainly in Chinese.

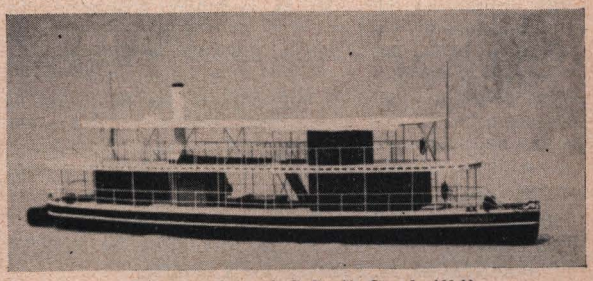
Generous Giving at Wathen

MISS K. M. BRAIN reports :

We were very cheered by the response of the church here to the question of the financial responsibility for the *Ecole Biblique* at Kibentele. We had estimated that each of the three areas ought to contribute about 10,000 frs. Pastor Nzakimwena presented the question at the annual church meeting and suggested that a gift of 10 frs. at least from each church member would more than cover this and allow for a few invalids and others who would not or could not contribute. While he was still speaking one of the Bangu deacons came up with his gift, then two or three more, and then suddenly there came a wave of folk, men and women, old and young, pressing forward to make their offerings. It really was encouraging to us all. We had to break off the church meeting for a few minutes while arrangements were made for receiving them, and when the meeting was resumed a steady stream of people continued for some time to go up quickly and give their gifts and then return to the meeting.



The model of S.S. " Peace "



The model of S.S. " Goodwill "

Cuttack Leper Home

THE news of the withdrawal of our Society and the Mission to Lepers from the work of the Leper Home at Cuttack is now widely known because of the article which appeared in the *Baptist Times* some months ago. This event cannot, however, pass without some comment in this magazine.

From February until June this year Mr. and Mrs. Weller and their colleagues had a most difficult and distressing time. There was constant trouble among the patients, some of it fomented and encouraged by hostile groups outside the home. Some of the grievances of the patients were legitimate, and Mr. Weller did his best to see that the causes of them were remedied. At a meeting that same month Mr. Weller, with Mr. Bailey, India Secretary of the Mission to Lepers, were listening to grievances when a patient suddenly cried out, and immediately a great number broke out into a riot, some of the rioters having armed themselves with stones and *lathis*.

THE consequence was that the Government took over the home temporarily with Mr. Weller still acting as honorary superintendent. Serious charges were made by patients against the Christian overseer and the Christian doctor, and these the Government undertook to investigate.

Later it was thought wise to appoint an Indian as superintendent. The choice was of Rev. Benjamin Pradhan, a Serampore-trained minister and Secretary of the Utkal Christian Church Central Council. He did his best, but the patients soon made it quite clear that he was not wanted. So, after consultation, the B.M.S. and the Mission to Lepers together informed the Government that they had very reluctantly decided to withdraw. This act, of course, makes the situation very difficult for the Christians within the home, but there seemed to be no alternative.

THE main problem arises from the plight of the symptom-free patients. Their own people will not receive them into their communities again, so great is the dread of the disease and the belief that it cannot be cured. If they are sent away from the home, then they soon become homeless beggars, many coming back and begging for admission, only to find that the home is too full to receive them.

It is greatly to be regretted that this work of ours in Orissa, where leprosy is so prevalent, has thus come to an end. But we must give thanks to God for what has been achieved in the past and for the courage and devotion of our missionaries in recent months when faced with so much prejudice, misunderstanding and hostility.

MISSIONARY RECORD

Arrivals

2nd September, Miss K. M. Cheshire and Miss M. B. Carbery, from San Salvador.
10th September, Rev. F. H. and Mrs. Drake, from Yakusu.
23rd September, Miss W. D. Cuff, from Quibocolo by air.

Departures

1st September, Mr. A. R. Stuart, for Belgium for study.
6th September, Rev. R. D. and Mrs. Robinson, for Belgium, for study.
9th September, Miss M. M. Phillips, for Belgium, for study.
10th September, Rev. F. Stainthorpe, for Belgium, for study.
14th September, Rev. R. V. de C. and Mrs. Thompson, for Léopoldville, by air; Rev. H. B. Saunders, for Belgium, for study.
15th September, Miss E. M. Staple, for Quibocolo.
28th September, Rev. A. E. and Mrs. Page, for Ntondo, and Miss M. A. Fasham, for Yalemba.
30th September, Miss M. E. Hitchings, for Ntondo, by air.

Births

17th August, at San Salvador, to Senhor and Senhora G. R. Neves, a son.
24th August, at Leeds, to Dr. and Mrs. D. H. Wilson, a daughter, Pamela Jean.

Marriages

11th September, at Ilford, Rev. Geoffrey Reginald Cowley Allen to Miss Margaret Edith Wicks, missionaries-designate for Congo.
11th September, at Wimborne, Mr. Peter John Manicom to Miss Joan Elizabeth Swindle, missionaries-designate for Congo.

Deaths

26th August, at Aldeburgh, Rev. G. W. Harte, Honorary Member of General Committee.
29th August, at St. Annes-on-Sea, Mrs. J. C. Harlow, China Mission 1907 to 1934.
31st August, at Grantham, Miss K. Kelsey, China Mission 1914 to 1934.

Fellowship in Prayer

Based on the Prayer Calendar

October 31–November 6.—B.M.S. Gift and Self-Denial Week. Pray that there may be a worthy response to the call for self-denial which will result in the offering of service and gifts for the proclamation of the Gospel overseas.

Barisal.—Barisal in East Bengal, Pakistan, is in the rice-growing Beel country intersected by numerous waterways. In this area there are some sixty churches with about 3,600 church members. Remember the pastoral, evangelistic and educational work which is guided from Barisal. Pray, too, for the Girls' Boarding School and the Women's work at Shanti Kutir.

November 7–13.—Chittagong, Chandraghona and Rangamati. The work in a Muslim country like Pakistan is exceedingly difficult. Most of the Christians have been won from among the low caste Hindus, and are poor in this world's goods. Chittagong is a busy sea-port on the mouth of the river Karnaphuli. Pray for the church and evangelistic work there. At Chandraghona, higher up the river, are the hospital and leper colony and the training school for nurses. Pray for the medical work and for the evangelistic work which accompanies it. Rangamati in the hill tracts is our important centre for church and district work and special work among women and girls. Pray for all who serve Christ as His ambassadors there.

November 14–20.—Jessore and Khulna. The Christian community at Jessore is unfortunately without resident missionaries. At Kaliganj, in this district, evangelistic work is done. Khulna is a centre for work among women and girls. More recently it has become the centre for our agricultural missionary, Mr. D. J. Stockley. Those who work in Pakistan seeking to win Muslims for Christ stand in special need of our constant prayer.

November 21–27.—Dacca. Dacca is the capital of East Bengal. Your prayers are asked for the work among students at the Regent's Park Hostel and for the evangelistic and church work in the city and in the surrounding villages.

November 28–December 4.—Dinajpur and Rangpur. Dinajpur is one of the oldest B.M.S. stations, work being started there as early as 1794. Recently its work was reorganized when the station was divided by the boundary between India and East Pakistan. Pray for the evangelistic and educational work and the work among women and girls. Remember, too, the Bengali and Santali pastors in the villages. Pray for the evangelistic and church work at Rangpur.

FOR YOUR BOOKSHELF

Robert Wilson Black: By Henry Townsend

Carey Kingsgate Press, Limited. 12s. 6d.

THE late Robert Wilson Black played so large a part in the activities of our denomination for a period of twenty years that many Baptists will wish to read this account of his life which deals principally with this period and his work in it not only for the Baptist Union, but also for the Free Church Federal Council and the United Kingdom Alliance. So good a production at so low a price has been made possible by the generosity of Mr. Cyril Black, M.P, and members of his family.

Trumpets of Jubilee:

The British and Foreign Bible Society. 1s. 0d.

EDITED with his customary skill by John Eric Fenn, this popular report of the work of the Bible Society in its Ter-Jubilee year is well up to the standard of its predecessors in quality of production and content. It is packed full of information, interestingly presented, of the production and distribution and effect of the Bible in many countries of the world.

Baba of Karo: By Mary Smith

Faber & Faber. 25s. 0d.

THE author accompanied her husband, Dr. M. G. Smith, the anthropologist, in an investigation, extending over a year and a half, into the social organization and economy of a series of Hausa villages undertaken on behalf of the Colonial Social Science Research Council. She made friends with an old Hausa woman and obtained from her the story of her life. This she took down in the Hausa language daily for periods of about three hours, as the woman herself related it. She has managed to fit these accounts together with great skill so that the book reads as an autobiography, the subject of it coming to life as an intelligent, shrewd and observant woman. The period covered is that from 1890 to 1950, and, therefore, includes recollections of the coming of the British to the area about fifty years ago. As one would expect, much of the narrative is concerned with customs relating to the home and family, marriage rites, the ritual of childbirth and so on. It is a most important contribution to anthropological study, but it is also of great interest to the general reader. Dr. Michael Smith himself contributes an introduction describing the salient features of Hausa society.

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RIVALS OF THE CHRISTIAN FAITH

L. H. MARSHALL

This book is based on the late Dr. Marshall's 1952 Whitley Lectures. It contains his mature reflections on Greek nationalism, Roman stoicism, scientific humanism, and Russian communism, as compared with the Christian faith. In a sense it is a companion volume to his valuable *The Challenge of New Testament Ethics* and, like that work, is most useful to the preacher and teacher. Rev. Henry Bonser contributes a memoir of the author.

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Missionary Herald

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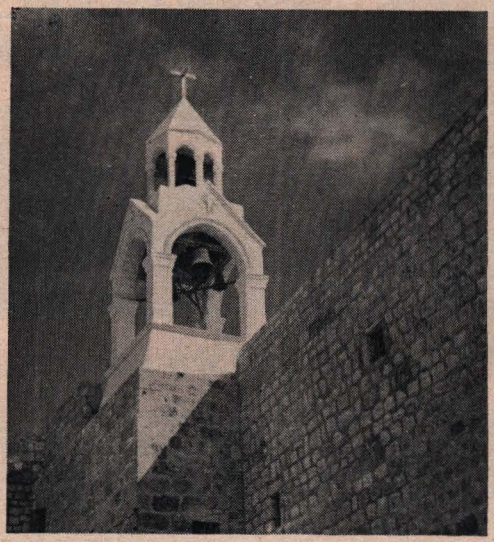
OF THE BAPTIST MISSIONARY SOCIETY

Christmas Rejoicing

AT Christmas time we shall be giving thanks to God for His great gift to us in Jesus our Lord and our Saviour. Once again we shall be reminded in Scripture reading, hymn and carol of His birth long ago in Bethlehem. Seen from the worldly point of view, what an obscure beginning it was! Jesus was born in the stable of an inn, probably a cave. He was placed in a manger for a cot. In that crowded city of Bethlehem there was no room for his mother in inn or house. Very few of the people crowding there for the census would know of this event in the inn stable. Had they been told about it they would not have been very interested. After all, what had happened? To them it would just seem that a peasant woman from the Galilee district had given birth to her first child. What was strange in that?



At Bethlehem now the bells ring out on Christmas Day to celebrate the birth of Jesus for Whom at the time of His first coming there was no room

YET we now know that what happened in Bethlehem that night was the most significant event in the history of the world. What would the citizens of Bethlehem have said if one had then told them that in the future the great civilized nations of the world would date all events from this one, speaking either of B.C. or A.D.? Yet so it has proved to be. In Bethlehem that night the Saviour of the World was born. God Himself came into the world in human flesh. There began that series of events, which the Gospel describes, which ended in the death and resurrection of our Lord.

What a difference the coming of Jesus has made to the world. In every generation since He has transformed the lives of men and women and through them has transformed the life of society. We have become so accustomed to Christian standards and Christian ways of thinking that we do not always realize what we owe to Christ. We speak sometimes of our own country as a pagan country. Although our country is far from perfect and all its citizens are not Christian in deed, if in name, we can see the marks of Christ's influence everywhere. To appreciate this we have to go to a truly heathen land where the Christian faith has as yet made little impact. Even the other religions of the world are not the same since Jesus came. In Hinduism, Buddhism, Islam—yes, in Communism, too, if you class that as a religion—you can discover traces of the impact of Christian thought and practice.

THE transforming power of Christ is still manifesting itself in the world. He comes to dwell in the hearts of men and women, and they can never be the same persons again. He arrives in Congo villages, or Indian towns, and gradually the transformation begins. What a privilege it is to have a share in this work. For Jesus to-day continues His ministry through us. As we contribute to missionary enterprise in our prayers and our gifts we help Jesus to come to new places and into new lives. This Christmas will be so different from last for many folk in India, Pakistan, Ceylon, Congo, the West Indies, Brazil, Hong Kong and Malaya, for they will have come to a new understanding of its significance. Christ has been born in their hearts. For this we give thanks—and we thank God, too, that we have had a share in it.

The Officers of the Society join with the Editor in wishing all readers a very Happy Christmas.

Cover Picture: The Old Church at Fifth Company, Trinidad

The New Church at Mushie

By L. L. COLLIS (Congo)

THE Christians at Mushie are happy because their new church building is nearly finished. Four years ago they realized that the old church was no longer large enough for the growing congregation, and the building itself was beginning to deteriorate, but a new church they knew would cost money, and so they began to save, and they also asked the missionaries if they would help. A generous saint in the Homeland had left her money to provide a fund for just such a purpose as this, and so the Mushie Christians were told they could have their new building just as soon as someone could design and build it for them.

Last June I went to start the work. For several months the Christians had been collecting large stones from the river and carrying them by hand almost a mile, up-hill all the way, to the site of the new church. Other of the men-folk, helped by the schoolchildren, had been making clay bricks, which were all lying in neat rows, baked dry by the hot sun. The women had done their part by carrying baskets and baskets of heavy sand up from the river edge.

WE had not been working long on the foundations before realizing that lots more stones and sand (the latter to mix in the cement) would be needed, and so an appeal was made to all the Christians to leave their work and go and get more. This appeal was not answered very warmly. To begin with, many of the folk said, "Why bother with stone foundations anyway?" "Why not build straight on top of the ground level as we always have done?" Our reply to this was Our Lord's own parable of the wise man who built his house on the rock, and the foolish man who built his on the sand. "You see," we said, "your buildings have never lasted many years before but we hope this will last a long time." Some of the people responded willingly, leaving their normal daily work to help, but others begrudged the time, because you see it was the fishing season, and the fishermen got big prices for their catches of fish, and hoped to make enough money in four months to keep them and their families for the rest of the year. Others, realizing that carrying and breaking up stones was real hard work, suddenly found that their ordinary daily work was most important, and they couldn't spare time or energy to work on the church building.

IT was soon evident who were the real Christians, with a desire to put their Christian beliefs into practice, and who were just nominal Christians who want a nice new church but were either too lazy to work for it, or had more love for the money that their catches of fish would bring them than for their Lord and Saviour Who died for them. However, the work did go on, slowly, but surely. All the water for mixing the cement and pot-a-pot (soil, sand and water) had to be rolled up the long hill from the river in 40-gallon drums, four men pushing each drum. After eight weeks of hard work the walls were finished, but alas the roofing sheets and bolts, ordered some months before, had not yet arrived, and so I decided to go back to Bolobo, 120 miles away, with the promise that I would return as soon as the roofing materials were delivered. Four months more passed and the rains came, but the folk had prepared by covering the walls of the church with thick bunches of long coarse grass, which prevented the heavy rain from washing the walls away. Then the tins and bolts arrived but by then I was in the middle of another job, and a further six weeks passed before that work could be left.

AT last, I returned, and in a fortnight when the roof was almost completed, a telegram came saying that in ten days' time I must go to start other work on another station. Leaving the workmen of Mushie to finish the job, I returned home to pack, with a sigh of relief that the church was at long last almost finished. Little did I dream that a week later there would be a terrific storm and cloudburst that lasted for eight hours and which caused the Mushie village dykes to overflow, forming a river of water ten yards wide which flowed straight into the church, filling it to a depth of two feet, and forcing out one corner of the mud-brick wall. I sped to the scene travelling through the night, and was relieved to find the damage no worse. In fact, the masons will be able to rebuild the wall in a week's time. Now as I sit on the river boat on my way up to Ntondo, I think back on the hard work and patience of those Mushie Christians, but I know the pride and joy they will feel when their new church is completed. May I add this thought. We are God's building, God's workmanship, built on the Rock Christ Jesus, and no storm of temptation or flood of despair or wild wind of doubt shall ever destroy what He hath made.

They Paid to be Slaves

By JAMES SUTTON (Malaya)

DURING August of this year I had the extraordinary experience of being with a group of young people who were actually paying to be slaves! This strange thing happened at Morib.

There is nothing strange about Morib itself. A tiny beach on the West Coast of Malaya a few miles South of Port Swettenham, it consists of a beach with a few fishermen's huts, a planter's house and the bungalow of the Emergency Administration Officer, a Club, and a small Malay village straggling along the road which leads down to the seashore. But besides these, there is a camp. This was used first to house men and their families detained under the Emergency regulations. But with the improved situation, the camp was no longer needed for this purpose, and so has been turned over for youth training work. Under a small staff of resident teachers, boys go there and are given vocational training that fits them to take their place in the business and social life of Malaya. Alongside of this permanent training scheme, the camp is open to any voluntary youth organization for use as a holiday or short term training camp.

IT was in this camp that the extraordinary thing I mentioned above took place. This was the site chosen for the first Malayan Ecumenical Youth Work Camp, sponsored by the Malayan Christian Council. On the afternoon of August 16th, some forty young people converged on Morib. Two came from the U.S.A., after a trip around the world. Two were Britishers in the country doing National Service. Others had come from Singapore and from all parts of the Federation. We had hoped for a delegate from Germany but transport difficulties prevented this at the last moment. A young New Zealander was with us for part of the time. In the camp there were at least six denominations represented.

Rev. James Sutton and other leaders making their plans for the camp

In the camp there were two long thatched wooden huts. (In these the former detainees had slept on solid wooden benches which ran full length up both sides of the huts.)

We had committed ourselves to take one of these huts, and transform it completely, making it over into proper dormitory accommodation for the use of youth groups who would be using the camp constantly in the future. The second hut was used as a dormitory for the boys, who slept on the hard wooden benches. The girls were housed in a small end section of the first hut, and slept on similar hard benches!

VERY soon after arrival, with the purpose of the camp explained by Rev. J. R. Fleming, the General Secretary of the M.C.C., and with mutual introductions proceeding apace, the Slave-driver was appointed. Four parties of "slaves" were organized each with its leader. Materials were supplied and tools were ready to hand. A skilled carpenter was loaned from the permanent staff of the camp, and under his direction work was begun. The heavy wooden sleeping benches were prised apart and the wood used to lay a floor beneath the former sleeping platform. Bad sections of the floor were also repaired. The next job was the measuring out of sixteen rooms, eight on either side of the hut, leaving a central passage-way down the length of the hut. The wood for the framework was measured, cut, fitted and nailed into place. Hardboard was then cut, and nailed on to the framework for the walls. At the same time, door frames were being made, fitted, and hung, and then locks were fitted to each door. Finally the whole of the inside, both the old walls and the new structure, was whitewashed throughout. The whole work was just completed in the three weeks of our residence. Each of the sixteen rooms will take two people comfortably, so that dormitory accommodation is now provided in the hut for some thirty-two people. This work will form a permanent Christian witness built into the camp to future youth groups (both Christian and non-Christian) who will use it.

THE daily programme was a strenuous one. It began soon after daybreak with a short Morning Watch, taken in turn by many camp

members. Then followed breakfast, prepared as were all our meals by one of the working parties in rotation. Then all gathered, often in the open, for nearly an hour of Bible Study. We worked through Paul's letter to the Romans. This is often thought of as a difficult book, but with good discussion of each section as we studied it, faith was clarified and deepened. Romans xii, 1-2, became our challenge to a new obedience to God as we worked and lived together.

We were through Bible Study by 8 a.m. The Slavedriver then arose, and with tongue as whip lashed all his slaves. "Get to work, you slaves!" was the common signal for work on the hut. From then till 12.30, with a short break for a drink, bustle and noise could be seen and heard everywhere. The Slavedriver kept his eye on all sections of the work, each group leader looked after his team, and with each one working with a will, the project was completed; but not without some afternoon work. After lunch, most were free to sleep or play, or roam the sands looking (unsuccessfully!) for clams, or else to swim. But one section worked each afternoon, so as to be sure we finished the job. Often the time set, an hour or sometimes two, was disregarded, and work went on till a particular task was finished. There was even occasional reluctance to down tools at tea-time—oh, happy slavery! This was the spirit that saw the project through.

THE evenings were spent enjoying a varied programme. There was a regular period of discussion centred around a new book on Christian Behaviour just published by the M.C.C. called "Why should I?" Various leaders opened up the themes of the book, and all the campers took part freely, for these were the actual problems facing them in society and at home. Those coming from overseas were surprised and challenged to find the difficulties and opposition at home faced by Malayan youth who hear the call of Christ and wish to take the decisive step of baptism and Church membership. The Christian attitude to corruption, work and sex; the Christian contribution to education, to the easing of racial tensions, to the achievement of lasting world peace; all these themes were taken up in turn, and laid an urgent sense of our responsibilities as Christians upon us.

WE spent two Sundays in the camp. On the first Sunday morning two New Villages

Inspecting the old hut

were visited, and volunteers helped with a Tamil Sunday School and with a Chinese Sunday School. Several also made their witness for Christ at the service in Chinese following the Sunday School. On the second Sunday we went as a party to Klang. Here there was a Communion service for the Anglican members of the camp. The rest of the camp met under the leadership of the Klang Methodist Minister, the Rev. Yap Kim Hao. There was a generous invitation to lunch given to all the camp before we returned to Morib in the afternoon. On both Sunday evenings we had our own service. The first of these was on the beach, and the beauty of the setting sun across the calm sea made a perfect setting for our worship. On the second Sunday, and having in mind some who had to leave after two weeks with us, Mr. S. Jesuthasan reminded us that the great effective link that would still bind us together after we had gone our several ways would be the link of prayer.

OUR work ended at 12.30 on the day before we were due to break camp. Spotted with the last efforts at whitewashing and dirty with the clearing up at the last, we walked proudly round the completed job, seeing the new gleaming white rooms, and deciding we must come and stay in them sometime ourselves! In the afternoon we gathered for a short service of dedication outside the hut. We sang a hymn, read from Nehemiah II of former building to the glory of God, and then, singing in procession, we went inside. There in prayer we dedicated the work of our hands and the future of the building to the service of our Lord Jesus Christ.

The ANNUAL NEW YEAR PRAYER MEETING will be held at KINGSGATE BAPTIST CHAPEL at 11 o'clock on SATURDAY, 1st JANUARY, 1955, conducted by Rev. W. D. Jackson, B.A., Superintendent of the Metropolitan Area

Chandra Goes to a Youth Camp

By S. E. E. PAYNE

CHANDRA was always first in his class—both in his village school and in the Middle School in Balangir. He was also a first-rate drummer and singer. We had all thought that he would make a good village teacher and evangelist if he would offer his services to the local Church Union. But he never would and gave as his reason that he was the only child of his parents and they did not wish him to leave home. There was a great deal of truth in this, but we always felt that Chandra himself was not very keen. He was, however, an active member of his own church and one of the leaders of its singing band.

Early this year, Chandra and two other young men were chosen by his church to attend a camp for young men which the Church Union had organized. It was held in a rather beautiful spot in a little wood on the bank of the river Ong in West Orissa.

Chandra and his friends arrived in good time on the appointed evening. They all brought the rice they would need for the three days of the camp, and Chandra was wearing the greenest of green shirts. He had not forgotten his drum, either.

About seventy of us sat down to a curry and rice supper under the trees that night—about sixty lads from various churches with the camp leaders and staff. Supper finished, the lads soon wrapped themselves in their blankets—this was the cold season—and went to sleep on the straw in their shelter made from green branches of the jungle trees.

ALL too soon on the next morning we were awakened by the clang of the rising bell. After some warming-up exercises we had our time for private devotions. Each of us found a quiet spot among the trees and there, as a guide to our thoughts, read a set passage from one of the Gospels on which we had been given brief notes with a few related questions.

After breakfast talks were given to different groups on the subjects of " How Christ lived " and " How we should live as His followers to-day." In this way an attempt was made to help the young men to have a clearer vision of Christ's love for them and how He could help them to live fuller lives in their own village conditions.

About ten-thirty, Mr. Brand had his innings with the book-stall and there was great enthusiasm to buy hymn-books, Bibles, New Testaments and various booklets. Oh, that there had been a greater quantity and variety of books to offer for sale. Our young men who can read are so keen to get hold of literature, and if we are slow to meet the need there are others who are prepared to seize this opportunity to mould the thoughts and lives of India's youth to-day.

Before lunch we all had a most enjoyable swim together in the river and were quite ready for some more curry and rice eaten off leaf-plates. Needless to say, there was a period of rest after that meal, and then we all sallied forth for fun and games—football, volley-ball, various races and team activities.

AT sunset came the high point of the day when a devotional service, led and addressed by a guest speaker, was held in a very beautiful setting on the bank of the river. This meeting, we know, made a deep impression on all those who attended. For many months afterwards one group of village boys used to go to the jungle near their home every evening to hold their own little meeting because of the help that had been received at the camp devotional.

Chandra took a full part in all these activities and quickly emerged as a leader. He helped organize the camp-fire programmes and the drumming-cum-singing competitions which were held in the evenings after supper. He was also elected president for this year's camp by his fellow campers and—still wearing his green shirt—was congratulated at camp assembly by the commandant, Rev. L. F. White.

A few months later we received some very good news when we learnt that Chandra had applied to one of our Church Unions to be a worker. He was appointed to a post as teacher-evangelist and runs the village primary school besides looking after two churches under the supervision of his pastor. We cannot fully assess all his reasons for taking this step, but we are convinced that his visit to the camp was one of the factors which helped him make this important decision.

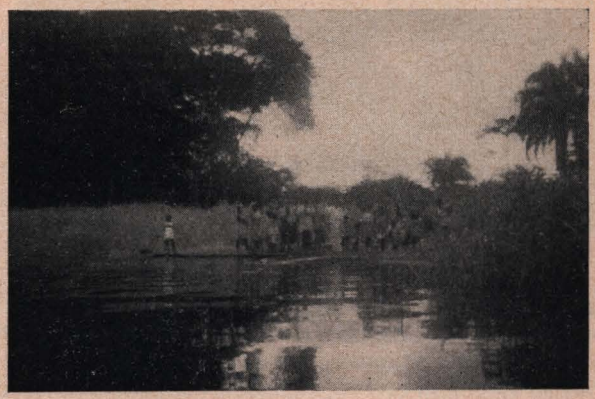
Chandra and many other young men like him are the material from which the leadership of the Indian Church of to-morrow is being developed. Shall we pray that they may be all guided and strengthened by the Holy Spirit, the Counsellor?

The Far Flung Villages

By ELSIE M. BURTON (Ntondo)

WE stood there on the village beach at 6.30 a.m. watching the waves breaking and receding on the shingle shore and lapping forcibly against the sides of the big dugout canoe which was to take us to the "far-flung villages" this Sunday morning. There was a nip in the early morning air, a strong breeze was blowing in from the lake and the few people who had gathered there stood with folded arms as is their custom on a cool morning. When the canoe was evenly packed with ourselves and our belongings, it was pushed into the choppy water until well afloat. Waves splashed against the sides and for a few moments we rocked unevenly until the outboard motor started and we turned, cutting into the waves with such determination that they broke in a mighty splash, consuming both passengers and luggage unfortunate enough to be situated in the front half of the boat! As we rounded into the next bay the water was not so angry. Thus we were able to progress steadily, sitting back to admire the beauty of this vast expanse of water, instead of clinging to the sides of the boat with an anxious desire that we would stay the right way up! We kept close to the shore for some way, and then, leaving this bay, made out into the open across the next wide bay. Here and there we dodged a group of ten or so uneven sticks protruding from the water in a rough circle some twenty-five feet in diameter. There are many of these stick circles in the lake, indicating that within their bounds a heap of leaves, boughs and branches forms a fishing trap. On occasions we passed or saw another canoe. Here and there a house was visible through the trees, indicating the European dwelling on some plantation or State post.

An island where hippos lie in wait



People were running down on the shingle beach

THE sun was rising high in the sky now as the first port of call was sighted. It was possible to see people running down the shingle beach and forming a little group of colour there on the edge of the water. The engine slowed down and we began singing a hymn of praise which rang through the loveliness of this morning and caught up with that little group, until we were all united in one voice of praise and gladness. Slowly the dugout canoe glided to shore, the water gently lapping against her sides. The bow grounded, then the stern and little rippling waves splash-splash-splashed in rapid succession on to the shingle. The little chattering crowd came excitedly forward to meet us and to help us ashore. The women, men, old and young, and children, too, all were there. We left the shore and were escorted through the village—a neat arrangement of thatched mud-huts with a well-swept frontage—to a small thatched mud church some twenty-five feet square with its wicker pews and built-up platform in the front. The drums were beating as we arrived, calling the people to worship. Here, in God's house, we gathered together, the men grouped, as is their custom, on one side, forming a motley crowd of ancient and modern, whilst the women gathered on the other side, some with their babies, others young and pretty in bright-coloured dresses, and others of a more primitive grade, who had little more than a loincloth for their attire. Our hearts rejoiced to see these people, so bound by tradition, fear and superstition,

Ready to greet the missionaries

gathering to receive the message of love and salvation that God had privileged us to bring to them. What opportunity was ours to be able to say to such a gathering as this:

"Ye are not under the law but under grace" (Romans vi, 14).

"And through the grace of the Lord Jesus Christ we shall be saved" (Acts xv, 11): But

"How then shall they call on Him in Whom they have not believed?"

"And how shall they believe in Him of Whom they have not heard?"

"And how shall they hear without a preacher?" (Romans x, 14).

THE need for village evangelism is urgent. The duties of a busy mission station are overwhelming. What are we to do about it? Our hearts are even more burdened about the need in our district when we learn that in this one village alone only five residents are now church members. True that others had been baptized in time past, but now, for one reason or another (polygamy, drinking palavers, theft, reverting back to heathen customs, etc.), it had been necessary for them to be removed from church membership. Such is the story in village after village throughout the nine areas of our district. There are, too, of course, those who are rejoicing in the joy of sins forgiven and are radiantly seeking to proclaim the unsearchable riches of Christ in their everyday lives. For these we pray and give thanks to God. May they continue daily in the way of the Lord, that Satan may not have dominion over them. Perhaps if you try to imagine 120 villages in England with only a handful of ministers to supervise the spiritual life in those villages as well as organizing and arranging teachers in those village schools, plus duties in every department of a central home church, including church matters, medical, educational, building, secretarial work and a hundred and one other little items, perhaps then you may get a better idea why we press home the urgency of the need and why it is we feel so burdened about the whole situation.

SUCH was our impression as, an hour after leaving Mabinza, we reached Nkosi on the other side of the lake. The same warm welcome, the same intensity of interest, the same thirst for the Word of God, the same hunger. The same urgency burdened our thoughts and minds as we gathered with these people and as we later bade them farewell and headed through the waters on our homeward way. Our hearts were very full and our minds seemed to converge on a higher plane as we considered the ground in which the seed had been sown this day. God would not forget those who were lost and sad.

There is the awful sin and wickedness of primitive heathenism, binding these people to their native laws, but there are the young African teachers, not highly educated, perhaps not too well grounded in the Word, but many of them sincerely giving out the Word of Life in these villages and seeking to teach the people of the Love of God which can overcome all their fears and wicked laws. Then there is the supervision of 120 villages and 120 teachers and nine supervisors in a region of 4,500 square miles and the difficulty of entering many of these villages because they are not situated either on a road or on the lake and need to be contacted by long treks through the forest along narrow, swampy paths. Think on these things. Should we not consider these people whom God loves and longs to care for in the hollow of His hand? Should we fail Him? Should we adopt the "not-care" attitude?

"How shall they believe in Him of Whom they have not heard and how shall they hear without a preacher?"

The river bank near Ntondo

"And Then, in 1955"

By PAUL RIGDEN GREEN

THIS article represents the substance of a conversation I had one morning recently with the President of our West Dinajpur Baptist Church Union regarding the progress of the work so far this year.

Over the last fifteen years, fifteen new small churches have been added to our District Union. It was the aim of C. H. Spurgeon to open one new church in London each year; a new church each year has also been the aim of our President, Rev. Sanika Surin, whose work God has owned and greatly blessed.

This year, however, already God has added not one but three new village churches. Baptismal services had been held in two villages and another followed. The first village (I need not bother you with the names) had been contacted originally through one of our Christian families migrating from Pakistan to settle with non-Christian relatives in a village fourteen miles from Balurghat in a district where there were no other Christians. With the help of a preacher we have periodically sent, this family has been used to lead eight of their friends to Christ. The second village was linked indirectly with Christian relatives but the immediate opportunity came through a woman whom we were able to get admitted into the Government hospital. While the wife was in hospital the husband stayed with our evangelist and later the wife also stayed there for several weeks while receiving outpatient treatment. This quiet act of kindness, the weeks of living in a Christian home, and the opportunities of hearing about Christ have borne fruit. This couple and three others have been baptized. The third group of inquirers has been receiving instruction for well over a year, but visitation and teaching had not been as systematic as we could have wished.

IN each village the actual baptism was delayed until the candidates had erected their own small thatched church building. Though this is not a hard and fast rule yet it does serve as a good test of their sincerity and zeal. Further delays have been imposed by nature in the shape of three severe floods.

When the evangelist reported to me that in order to reach one of the villages he had had to swim quite a distance, I remarked that he had also had a baptism, to which he replied " No, my head didn't go under ".

This village work is chiefly among Aboriginals, but we are also trying to develop the Bengali work. The evangelist who lives in Balurghat town had built a small mud and thatched church building near his own house and periodic services have been held there. However, since a few Christian Government Officers have been posted in the town and district we have been encouraged to start regular Bengali Sunday services in this church building. Though this overtaxes our Preachers' plan even more, on the other hand some of these officers have offered to conduct services in the churches.

NOT all the conversation that morning was so encouraging. We also discussed the plight of two village churches concerning which I had written glowingly a few years ago. In both cases the teacher-preachers appointed by the District Church Union at considerable sacrifice, had proved very disappointing. It sometimes seems that it is easier to reclaim the jungle than it is to keep the jungle from slowly encroaching again. Or sometimes after the first enthusiasm the seedling withers for lack of depth and sufficient watering. But it is the same story that the labourers are few and the reduced budget seriously affects our work.

On the other hand, we could report that another village church, which started life four years ago with six members, had recently more than doubled the membership. Interest among the non-Christian relatives had been aroused at the time of a wedding and later of a death. The wedding was not a drunken orgy and the mourners were not as those without hope. Eight others have now been baptized into this great hope.

Concerning these three new village churches there is a very interesting point to notice. For various particular reasons no foreign missionary has yet visited these villages, and I think the incidental significance of this is worth noting. First of all it means that the Holy Spirit is working directly through the Indian Church in evangelistic outreach. Secondly, it means that the foreign missionary has not prejudiced the issue by any erroneous ideas and hopes of material help which his presence might suggest. Thirdly, in the face of the present anti-foreign missionary propaganda no objection can be made in these cases.

THE most important point of our discussion that morning I have left to the last, though I have put it in the title of this article. Let me

quote Sanika Babu's actual words. "This means that God has added three new churches in the Balurghat area and there may also be two very small groups in our Kaliyaganj area this year. *And then in* 1955 we shall be able to concentrate on . . ." He then named three villages of inquirers. It was with some emotion that I heard this remark and I thanked God for it. Quite casually our friend made reference to his faith in God's purpose. The wind of God's Spirit has been blowing in increasing power and why should we not expect it to continue? I am told that many people seem to be infected with the idea that Communism in inevitable. Have we Christians forgotten that Christ's Kingdom is inevitable? I wonder how many of us are looking ahead to 1955 with such buoyant faith and confidence?

MISSIONARY RECORD

Arrivals

27th September, Rev. W. C. and Mrs. Fulbrook, from Belgium.
12th October, Mrs. B. Edwards and son, from Congo.
13th October, Rev. L. J. Taylor, from Léopoldville.

Departures

30th September, Rev. J. D. and Mrs. Viccars, for Bolobo.
1st October, Dr. and Mrs. E. H. Wyatt, for Kimpese.
2nd October, Dr. and Mrs. D. H. Wilson and child, for Pimu; Rev. P. J. and Mrs. Manicom, for Thysville.
3rd October, Rev. G. and Mrs. Ellis and Miss A. Bean, for Yakusu; Miss D. J. Blackmore and Miss D. M. Tivey, for Bolobo.
4th October, Mrs. S. G. Browne, for Yakusu, by air.
9th October, Rev. R. C. and Mrs. Cowling, for Colombo; Mrs. J. W. Bottoms, for Chandraghona.
15th October, Rev. R. C. Bennett, and Miss M. H. Tissington, for Delhi; Miss K. A. Cox, for Lushai; Miss M. A. Thatcher (fiancée of Rev. D. H. Emmott), for Calcutta.
25th October, Rev. J. B. Middlebrook, by air for Colombo to commence his tour of the South Asia field.
29th October, Mr. A. R. Stuart, for I.M.E., Kimpese, by air.

Births

5th September, at Pimu, to Rev. S. G. and Mrs. Anslow, a daughter, Susan Rowena Felicity.
22nd September, at Shillong, to Mr. and Mrs. D. J. Stockley, a son, James Bernard.
1st October, at Berhampore, to Rev. R. W. and Mrs. Lewis, a daughter, Marian Eleanor.

Marriages

7th August, at Morden, Rev. Derrick Henry Nearn to Miss Brenda Joan Hodgson Knight, missionaries designate for Angola.
7th October, at Gooty, South India, Rev. Frank Wells to Miss Elizabeth Maltus Smith.

ACKNOWLEDGMENTS

(To 25th October, 1954)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : The Great Succession, £2 2s. 0d.; Anon., 10s.; Anon., 5s.; A.U.S., £1 1s. 11d.; C.D., £5.

Medical Fund : A little to help the medical work in India, 2s. 6d.; L.U., £1.

Translation Fund : Anon., 15s.

Deficit Fund : J. & L., £1.

Legacies

THE following Legacies have been gratefully received in recent months :—

			£	s.	d.
Aug.	23rd.	Miss Emily Mary Whitehead..	100	0	0
		Miss Margaret Whitehead ..	100	0	0
	24th.	Miss N. E. Blower	33	1	9
Sept.	1st.	Mrs. Hester Arthur (Medical)	400	0	0
	1st.	Mr. Frederick Ince-Jones ..	100	0	0
	9th.	Miss A. M. Mayoss (Medical)	20	0	0
	10th.	Mrs. Jessie Munro (Medical)	300	0	0
	13th.	Mrs. E. M. Sills	25	0	0
	14th.	Miss Elizabeth Freeman (Medical)	100	0	0
	17th.	Miss Emma Louise Keen ..	101	6	9
	23rd.	Mrs. M. C. M. Heal	20	0	0
	27th.	Miss M. Maynard	400	0	0
		Mrs. G. A. Thompson ..	52	16	8
Oct.	7th.	Mr. J. Harries	2	4	0
	9th.	Sir Edward Wood (Medical, £3 2s. 4d.)	6	4	9
		Mr. A. H. Whitehead.. ..	126	3	7
	14th.	Miss L. Wittard	50	0	0
	20th.	Jesse O. Butterfield	21	6	7
		Miss A. M. Bailey (Women, £2,352 4s. 1d.; Medical, £4,704 8s. 1d.)	9,808	16	3
	21st.	Miss M. V. Lockwood (Women)	5	0	0

Lepers Find Life Indeed

By STEPHEN HENDERSON SMITH

WE had a very encouraging time at our leper village a short time ago. Two of our patients were able to go home cured after being with us for over two years. But better still they have come to accept Christ. They had known each other before coming to Njingo and while at the leper village have become married. This meant that the husband could come back into the Church and the wife came forward for baptism. They had the joy a short while ago of dedicating their first child to God. After we had had a short service to thank God for their cure, they both said they wanted to sing a hymn on their own, which they did with great enthusiasm. Afterwards the husband led in prayer and his witness was noticed by many of the others. His name is Agwabi "one who will die"! but the name makes no difference because he has found the secret of eternal Life in his Saviour. He is very eager to enter the Bible School at the beginning of next year at Upoto to train to become a teacher himself.

A group of lepers at Pimu

I WAS doing a minor operation for a leper recently down at the village. The patient was very weak and suddenly, in the middle of the operation, she collapsed. It was impossible to feel the pulse and she no longer breathed. I had next to no equipment, but with a scalpel I made an incision so as to reach the heart, which I massaged. Under my fingers I could feel, after some seconds, the faintest of beats beginning. How I thanked God! There were many lepers there at the time and I believe they sensed as I did the presence of the Saviour helping us in this dire emergency. The old lady made a wonderful recovery, after we had taken her in the car to the hospital and stitched up her wound. I was able to take her back to the village about ten days later, together with a patient successfully recovered from a thyroid operation. I wish you could have been there to see the greetings these two friends got from the other lepers when they arrived home at the village. It would have made your heart rejoice.

Fellowship in Prayer

Based on the Prayer Calendar

December 5–11. MISSIONARIES ON SPECIAL APPOINTMENTS IN INDIA. Pray for: Rev. T. S. and Mrs. Howie at the Union Church, and Rev. W. J. and Mrs. Biggs at the Wynberg Schools for Anglo-Indian children, Mussoorie; Miss I. G. West at the Henry Martyn School of Islamics, Aligarh; Dr. Gladys Rutherford with the India Village Service, Kasganj, United Provinces; Dr. Gwenda Lewis at the United Christian Medical College at Vellore; Miss J. M. McLellan at the United Medical College at Ludhiana; Rev. Y. D. Tewari at the Theological Seminary, Bareilly.

December 12–18. CO-OPERATIVE MISSIONARY AGENCIES. Pray for: The International Missionary Council; The Conference of British Missionary Societies; The National Christian Councils of China, Malaya, India, Pakistan and Ceylon; The Congo Protestant Council; The Evangelical Alliance of Angola; The Asia Christian Colleges Association. Remember, too, the work of the Protestant Missionary Headquarters in Brussels and in Lisbon.

December 19–25. CHILDREN OF MISSIONARIES AND THEIR GUARDIANS. As Christmas draws near and we gather in our families, let us remember before God the children of our missionaries at Eltham College, Walthamstow Hall and other schools. Let us pray, too, for their guardians and teachers. At this season of thanksgiving for the birth of a Saviour, let us give thanks also for all converts and newly baptized church members, praying that they may grow in grace and be strong to serve.

December 26–31. GENERAL THANKSGIVING. In the closing week of the year let us give thanks to God for all His goodness and especially for all hitherto unevangelized fields entered in 1954, all who have been during the year admitted to church membership and all who have been called to positions of leadership. At the same time let us seek forgiveness for opportunities neglected and for imperfect support in interest, prayer and gifts.

FROM FAR AND NEAR

Prayer Calendar 1955

THE Prayer Calendar for next year is now on sale. The picture is a very pleasing one of two little children in Trinidad, with the caption, " Bringing her brother." The Calendar is, of course, provided that our friends may each day remember the work done on their behalf and in the course of the year pray for each missionary and each department of the work, as well as for the co-operative work in which we are engaged with other societies and denominations. The price remains the same—2s. 6d. (by post 2s. 9d.).

The Cameroons

THE latest issue of *Nouvelles du Cameroun* reports from the capital city of Douala that more than 80,000 pagans from the tribes of the interior are living on the outskirts of the city " in miserable huts, squeezed up against each other, swarming with people who are barbarous, ignorant and without God."

The (native) Baptist churches of Douala have decided to launch an evangelistic offensive in these quarters and open three new centres of activity. In one of these centres, these Cameroonese churches have already built a chapel, and another is under construction.

The newspaper comments upon the visit of the general secretary of the Baptist World Alliance last August : " This visit gave our churches, and above all, their pastors, the feeling that they belong to the great Baptist family of the world. The Baptist Union hopes to send a representative from the Cameroons to the Baptist world congress in London in 1955."

Baptisms in India

WE are glad to be able to report the following baptisms—

Delhi, Karaul Bagh	3
Mussoorie, Union Church	2
Jessore, Kaliganj	5
Bhiwani	2
Howrah, Sibpur Telugu Church	2
Bombay	2

Writing with regard to the baptisms at Kaliganj, Rev. R. N. Baroi reports that there are many inquirers not only from the Muchi class but also from Hindus and that there are good prospects for more baptisms if the opportunity can be taken.

Of the two young men baptized at Bhiwani, one is from the Christian community, the other is a Sikh by birth but he had given up all religious faith and practice and had become a Communist. He was first interested by Abdul Haqq's addresses at the Convention last November and has been in touch with the Pastor ever since. He had to meet many objections before his baptism but stood firm.

Mr. Desmond Hall reports that one of those baptized in Bombay was a young Brahmin convert.

Cuttack Leper Home

IN our note on this Home in the last issue we did not make it clear that the Home is really a government institution, the property belonging to the Government of Orissa. The Government and the Mission to Lepers have provided the funds necessary for the running of the Home, with a B.M.S. missionary acting as Superintendent.

Christian Witness at Puri

MRS D. WELLER writes :

The B.M.S. have work in Puri, for it is the centre of the great car festival of the god Jaganath. On the broad highway down which the god, his brother and sister, are carried in their respective chariots, there is a bookroom where tracts and portions of scriptures are distributed and sold. At the car festival last year one of our senior lady missionaries, Miss Fergusson, stayed in the book room all day. She did a very faithful and devoted work in Puri, living in the Mission bungalow until the day of her death, over 80 years of age.

Methods Old and New

REV. T. S. HOWIE writes from Monghyr :

We have had a happy time, this winter, in the work at Monghyr. In the churches of North India, there is still a very open door for building up the church, especially in children's work and youth work. A year ago we suggested that a Christian Endeavour should be started. I wish you could have been present on Sunday when the first anniversary was celebrated.

The young people took the morning service in the church. In the afternoon twelve of them spoke of what Christian Endeavour had meant to them. They told of inspiration in Bible study, a new interest in the church, guidance and courage gained in speaking and witnessing to Christians and non-Christians. Premi (the adopted daughter of Mr. and Mrs. Howie) has been of great help in this work.

Each winter we find the Indian churches give us excellent opportunities to try out old and new materials and methods in their application to actual conditions in the local churches. We have been able to introduce all our C.E. members to a correspondence course in the study of the Gospel of John. The N.C.C. and other agencies are sending out excellent material on the study of the home and especially parent and child relationship. Lay members of the women's meeting here have given good addresses based upon material Mrs. Howie has lent them. We are able to supply flannelgraphs to the Sunday School and guidance in using them.

This experience in the winter helps us in recommending matter and methods in church work to the many young missionaries we meet in Mussoorie. Some of the young missionaries are bewildered by the very real problems which necessarily have come with Indian control. We are convinced that there is a great opportunity and a great need for the missionary who can work efficiently and tactfully under Indian leadership in building up the church. It is a great asset if the missionary comes out with a knowledge of materials and methods in church work, especially children's work and youth work.

The Serkawn Hospital

MISSES E. M. OLIVER and E. M. MALTBY report:

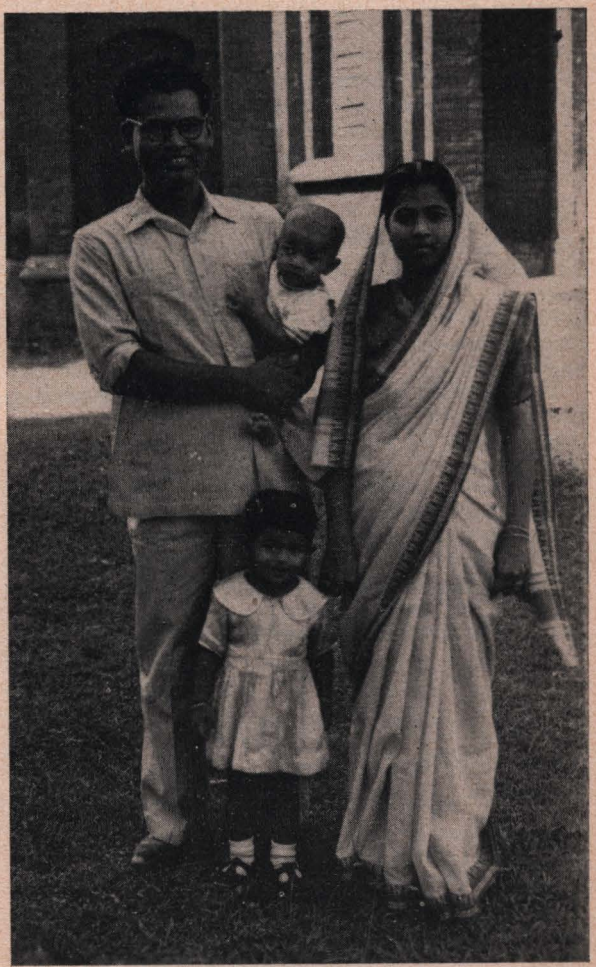
The Serkawn Dispensary Hospital is not very large, and is built of plaited bamboos like our own houses and all Lushai buildings; only we have corrugated iron roofs which, though noisy really, are watertight during the rains.

We have two wards, one of which is used for welfare clinics and classroom, being opened for men patients when we have a doctor visiting us. The other ward has ten beds and three cots for women and children. We have a nice little theatre, and a labour ward, the usual out-patients' building, including a dispensary and a small laboratory. Serkawn has never had a resident doctor, but has been run by nursing sisters with oversight and visits from our B.M.S. hospital in Chandraghona, where we have also been able to refer our patients between visits. Now, however, Chandraghona is in Pakistan, and that is no longer possible. The work, too, has grown beyond the provinces of a nurse, so we hope that a doctor, called of God for this lonely piece of work, will come to be with us and help to meet the needs of the people in a fuller way than is possible now.

Although we are too small to be recognized by the Government as a training school for nurses, we do take in six students for training. The training course is for four years and covers midwifery and evangelistic work. It is adapted to fit the girls for the work which they hope to do when they go back to their villages. One of our past trained nurses, Zingi, is with us as staff nurse and is a real help. Rovi, our nurses' hostel matron and colleague, is still with us, giving invaluable help in many ways. She is also one of the very few women deacons and very much respected. She has a grand influence on the nurses and patients.

Girls' Auxiliary, 1903–1953

AT last the Jubilee History of the G.A. is on sale. It has been most attractively produced and is sold at the remarkably low price of 2s. 6d. The sub-title, *Fifty Years of Glad Adventure*, set the tone of the story, which has been written by a number of contributors. All former members of the Auxiliary, and indeed all interested in the history of the B.M.S. will wish to possess a copy. Orders should be sent either to the Book Room, 93, Gloucester Place, W.1, or to the General Secretary, Girls' Auxiliary, at the same address.



Rev. Rajenda Nath Baroi, Secretary of the Bengal Baptist Union, with his wife and family. Mr. Baroi hopes to come to London next year for the Jubilee Congress of the Baptist World Alliance

New Books

African Marriage

By Thomas Price

S.C.M. Press. 57 pages. 2s. 6d.

This pamphlet by Thomas Price is a summary of a *Survey of African Marriage and Family Life*, published in 1953 at 45s. od. (452 pages).

The author shows in it that the Christian missionary has to prove that his position *re* polygamy is a Christian one. He compares what is an acceptable marriage in European society with that in African society.

The question of " Bride Price " is clearly shown to be a security for a bride's well being. In African eyes marriage is less an individual romance than a social arrangement to ensure that a new generation appears to take over from the present one.

The effects of migrating to new cities and towns, detribalized life and its relation to customary marriage, civil marriage in urban areas as an attempt to deal with new situations, sister exchange marriage and matrimonial inheritance are some of the matters dealt with here.

One regrets the absence of information from African opinion in the survey, but a study of its pages should help missionaries and others who have the Christian direction of Africans and at times questions of church discipline to decide. New conditions mean that polygamous customs are inconsistent with standards of modern life.

The pamphlet will aid those who try to commend a hard way of restraint in the present period of individual independence during the transition from tribal to national society.

Africans are emerging into a new world and looking for guides and in no matter more important than this one of Christian marriage. Around mission stations one sees households of a new pattern of decent and considerate living, proving that social stability depends upon the moral quality of a Christian code of behaviour amid new conditions of life and work.

J. H. MARKER

Miss Brown's Hospital

By Francesca French

The Ludhiana British Fellowship. 3s. 6d.

This account of the birth, growth and maturing of Ludhiana Christian Medical College and Hospital is one which will inspire and encourage all who read it. The story of Ludhiana is, of course, inextricably bound up with the life story of Dame Edith Brown. Dame Edith is one of that group of women missionary doctors whose pioneer work is now bearing much fruit in a new India, where women are more and more taking their place alongside men in the service and leadership of their country.

At this time when we are rejoicing because Ludhiana has reached University status and its new hospital is a growing reality, it is good to look back over the years. As we do so, we realize again the difficulties of the pioneering years, the wonder of the growth of the young medical school, and the perils of 1947, with Partition and all its aftermath.

This story of past achievements, wrought through God's power, gives confidence as we look forward to the rich service Ludhiana will give in the future for India and the cause of Christ and His Kingdom.

Miss French tells us this story in a way which holds the interest, kindles the imagination and inspires the reader to renewed dedication in the service of Christ.

G. H. STAGEMAN

The Three Windows—The Story of Ann Hunter Small

By Olive Wyon

James Clarke & Co., Ltd. 3s. 6d.

This is a fascinating book, which brings both enjoyment and challenge. The wisdom, wit, and shrewd understanding of A.H.S. (as she is called) shines out from this story which has been put together by a writer from whom we have already received great things.

It is significant that Miss Small, who began her missionary career at eighteen years of age with no formal training, should later devote almost twenty years of her life to the training of women missionaries as first principal of St. Colm's College, Edinburgh.

In the light of the present situation in India, Miss Small's clear-sighted observations, sometimes prophetic, on the India she lived in are especially interesting. The richness of Miss Small's prayer life and her experience of God are a challenge to all those who would live close to Him.

This is definitely a book to be read, and re-read, for there is much treasure to be found within its pages.

G. H. STAGEMAN

Christians and Christianity in India

By E. P. Thomas

George Allen & Unwin. 18s.

THE author, an Indian, is a member of the Syrian Christian Church and naturally sees his subject from that point of view. The major part of the book deals with the period before the coming of Protestant missions with William Carey in 1793. The account of the development of the churches in the last two centuries is rather sketchy ; to the important and complicated subject of Christianity in Modern India only four-and-a-half pages are devoted. It is an interesting book but hardly a serious and adequate treatment of the subject.

Mr. Middlebrook's Tour

LAST month we gave details of the beginning of Mr. Middlebrook's tour of the South Asia Field. Here are some particulars of his programme for this month. On 2nd December he is due to leave Calcutta for the Chittagong Hill Tracts in East Bengal, Pakistan. He will visit the hospital and leper colony at Chandraghona, and meet also those engaged in evangelistic and church work. From there he will go on to Rangamati before proceeding to Dacca, the capital of the province, where he will spend two days. On 10th December he is due to travel to Barisal, that important centre in the beel country which has recently been devastated by floods. At Khulna he will have opportunity to see something of the agricultural work of Mr. David Stockley, who, with his wife, is stationed there. From Khulna he will go on to Dinajpur, the station which had to be divided into two as a consequence of the redrawing of borders after Partition. He will see the work at Rangpur and also visit the new station at Balurghat, before returning to Calcutta for three days.

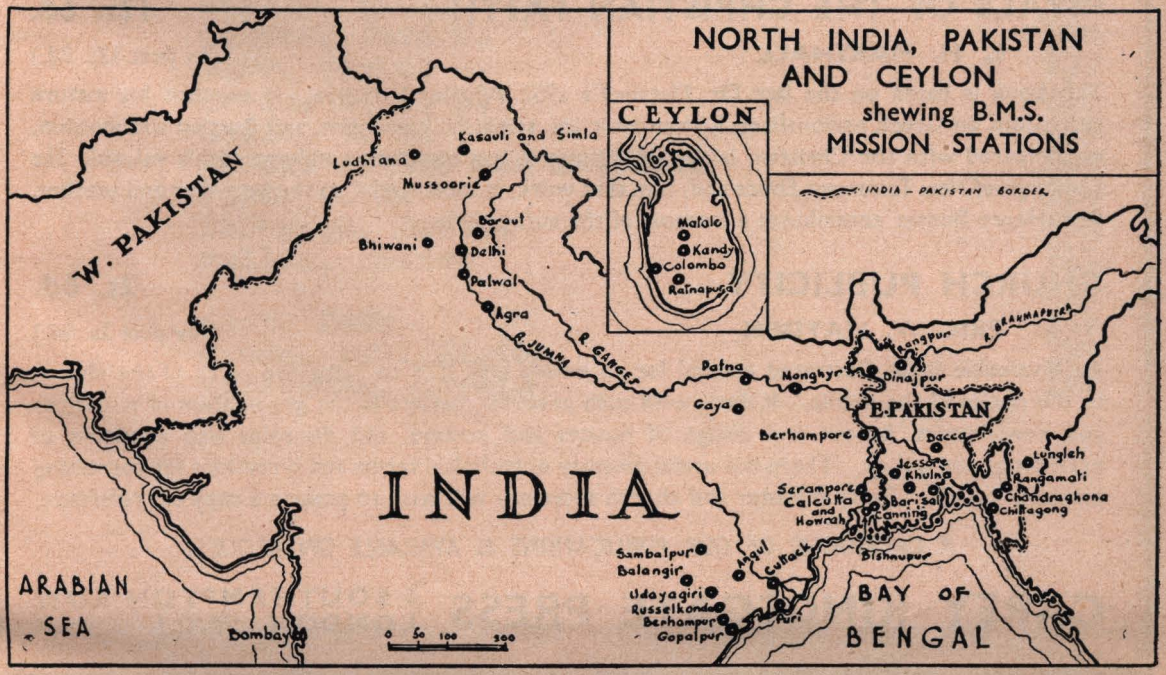
HIS next journey from Calcutta will take him into Orissa, where there have been many encouraging signs in the last two years. He will go by way of Sambalpur and Hirakud to Balangir to spend three days at this key station. From Balangir on 5th January he is due to travel into the Kond Hills, spending at least one day at Udayagiri.

It will surely be a source of great encouragement to our missionaries and their Indian and Pakistani colleagues to have fellowship with the General Home Secretary, and to hear him preaching the Gospel and expounding the Scriptures. At the same time the Society generally will benefit when Mr. Middlebrook returns with increased knowledge of the background of the work in South Asia and new insights into the difficulties and problems which confront Christian leaders and workers.

All friends of the Society will follow this tour with interest and prayer. We look forward to seeing news from time to time and later to the pleasure of hearing Mr. Middlebrook himself, in his own style, relating what he has heard and seen and done.

A letter received from him at the time this magazine was going to press referred to his safe arrival at Colombo and spoke of the interesting journey by way of Germany, Italy, Cyprus, Damascus, Bassa, Karachi and Bombay.

Mr. Middlebrook wrote also of his excitement as he anticipated the meetings and experiences in store for him.



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RIVALS OF THE CHRISTIAN FAITH — 12s. 6d.

L. H. MARSHALL (by post 13s. 0d.)

This book is based on the late Dr. Marshall's 1952 Whitley Lectures. It contains his mature reflections on Greek nationalism, Roman stoicism, scientific humanism, and Russian communism, as compared with the Christian faith. In a sense it is a companion volume to his valuable *The Challenge of New Testament Ethics* and, like that work, is most useful to the preacher and teacher. Rev. Henry Bonser contributes a memoir of the author.

CHURCH PUBLICITY — 2s. 6d.

ERIC W. HAYDEN (by post 2s. 9d.)

An invaluable little illustrated manual for all whose task it is to bring the work of the church to the notice of the public. It deals with such practical matters as the preparation of magazines and news-letters, lay-out and design of notices and posters, and discusses also questions of psychology and policy. There is a useful glossary of technical terms and directions for correcting printers' proofs. Every minister and church secretary will wish to possess a copy for reference.

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